SYNTHESIS OF THE DOCTRINE OF RACE

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CARIOU PUBLISHING

2020

Synthesis of the Doctrine of Race

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Originally published as *Sintesi di dottrina della razza: con un appendice iconografica di 52 fotoincisioni*, Milan: Hoepli, 1941, republished by Edizioni di Ar, 1978, and translated from the second edition (Padova: Edizioni di Ar, 1994) by R. Farrell and Bruno Cariou.

Thanks to Anthony Blackford.

https://evolaasheis.wordpress.com

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Foreword

Synthesis of the Doctrine of Race – published in 1941 by Hoepli as a logical continuation of the exposition of racist theories contained in *The Myth of the Blood*[1] – constitutes the Evolian attempt to formulate a racial doctrine based on the traditional notion of man as a three-fold being, that is, formed of three elements: spirit, soul, and body. Adriano Romualdi rightly wrote that "it would make little sense to define Evola's racism as a racism of the spirit, because race is first and foremost psycho-physical,"[2] and he rightly saw in Evola's theory "an analysis of the racial fact integrated into a deeper dimension."[3] However, it cannot be denied that the "Evolian" characteristic of the doctrine outlined in *Synthesis* consists precisely in the application of the category of race to the spiritual element of man, or, in other words, in the daring undertaking to deprive this category of the brutally naturalistic value to which it was threatened to be reduced because of the daunting positivistic and scientistic legacy.

With his "doctrine of race", Evola attempted to give a traditional content to a modern notion. Clauß, in trying, with his "psychoanthropology", to describe the inner style of certain racial groups, had already come to sketch a "racism of

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[1] Julius Evola, *The Myth of the Blood: The Genesis of Racialism*, London: Arktos, 2018.

[2] Adriano Romualdi, Julius Evola: *L'uomo e l'opera*, Roma, 1971, p. 71.

[3] *Ibid*.

the soul", so that the biological element came to lose its primacy and the mysticism of blood was weakened. But now that Evola had introduced the idea of a "race of the spirit" into the discussion on race, it became clear that not even the limits of the races of the soul were insuperable, and that there was a higher point of reference.

The "race of the spirit" prevailing in a person, in a people, in a community, is given by the characteristic orientation that is assumed before the sacred and the divine, before life and death, destiny, the world. Already in *Revolt against the Modern World*[4], published seven years before *Synthesis*, six fundamental types of spirituality were defined, on the basis of Bachofen's studies, as the main stages to which every mixed form of civilisation that followed the cycle of the Golden Age, characterised by "solar" spirituality, can be traced. The "spiritual types" considered in *Revolt* become, in *Synthesis*, the "races of the spirit"; the most direct and immediate intervention in the civil and political life of the time – in which Evola became involved in an illusory attempt to "rectify" the views of Fascist culture from within – make it appropriate, to adopt the terms in use. And a term such as "race" is loaded, in Evola, with a new force, unknown to the German proponents of zoological materialism as well as to the confused theorists of the "Italian race", those who had started "to use the word "race" at every opportunity, with which they designated the most disparate and least relevant things."[5]

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[4] Julius Evola, *Revolt against the Modern World*, Rochester, Vt.: Inner Traditions, 1995.

In his own way, De Felice paid homage to this attempt. In contrasting the "convinced racists"[6] with the "pale and servile vestals of Nazi racism"[7], the illustrious historian holds the author of *Synthesis* as one of those who, "each on his own path, were able to follow it, with dignity and even with seriousness[8], compared to many who chose that of lies, of insults, of the complete obfuscation of every cultural and moral value." Julius Evola, in particular, De Felice continues, "rejected even more clearly any theorisation of racism in exclusively biological terms, so as to attract the criticism and the sarcasm of people like Landra."[9]

Among "people like Landra", that is, among those who polemicised against Evola, proclaiming themselves proud "to be called henceforth biological racists and scientists"[10], there were characters such as Camillo Pellizzi, head of the National Institute of Fascist Culture and publisher of *Civiltà Fascistà*[11],

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[5] Julius Evola, *Il cammino del cinabro*, Milan, 1963, p. 63. Julius Evola, *The Path of Cinnabar*, London, Arktos, 2009, p. 168.

[6] Renzo De Felice, *Storia degli ebrei italiani sotto il fascismo*, Vol. 2, Milan, 1977, p. 470.

[7] *Ibid*.

[8] *Ibid*.

[9] *Ibid*.

[10] Guido Landra, "Razzismo biologico e scientismo. Per la scienza e contro i malinconici assertori di un nebuloso spiritualismo", *La Difesa della Razza*, VI, N° 1 (5 November 1942), p. 11-12.

[11] "If the system of intransigent authoritarianism that J. Evola imprudently invokes was really adopted, how could his

Ugoberto Alfassio Grimaldi, a "Lictor" specialised in "racism" and a collaborator of various magazines of the Regime[12], and Giorgio Almirante himself, the editor of *Tevere* and *La Difesa della Razza*. The latter attacked Evola in the following terms: "Here we are among those we will call absolute spiritualists. They pretend not to rebuff biological doctrines altogether; but, after having glanced at them, they throw them aside and give themselves up to studies on the soul and on the spirit… Our racism must be that of blood, which flows through my veins, which I feel flowing through me, and which I can see, analyse, and compare with the blood of others. Our racism

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opinions be taken into consideration and, above all, how could he speak of the doctrine of Fascism, of Fascist racism, of the tasks of the Party? By virtue of which authority and scientific and political responsibility?" (C. Pellizzi, "Democrazia intellettuale", *Civiltà Fascista*, IX, N° 8 (June 1942), p. 514-51).

[12] "Julius Evola's racism comes, after many efforts to the contrary, to a singular form of antiracism… Julius Evola's a priori anti-modernism makes Fascism foreign to the West: it is a decadent interpretation that Fascism cannot make its own… As Fascists, we can only deny the validity of an 'autonomous' doctrine of race, in particular when, under the word race, there is a view hidden which refers to a metaphysics that is not of our cultural world… And so whoever reads Julius Evola feels the discomfort of feeling Fascism distant, I would say almost transient, used as 'instrumentum regni' for the affirmation of other principles, which with politics have a mere, accidental incidence. Here Fascism is no longer an end, but a means' (U. Alfassio Grimaldi di Belluno, review of *Synthesis of the Doctrine of Race*, *Civiltà Fascista*, IX, N° 4 (February 1942), p. 256-61).

must be that of the flesh and the muscles; and that of the spirit, too, but insofar as the spirit dwells in these particular bodies, which live in this particular country; not that of a spirit wandering among the uncertain shadows of a manifold tradition or of a fictitious and deceptive universalism. Otherwise, we will end up playing the game of the half-castes and Jews… 'Absolute spiritualists' are therefore convinced that this is not the right time to 'deepen' – as they say – our racism."[13]

Fascist circles, as can clearly be seen from the opinions of "people like Landra", were far from sympathetic to the views formulated by Evola as regards race. It is true, however, that Mussolini benevolently considered the ideas set forth in *Synthesis*, given that these "were useful to create a racism that is not merely biological and almost zoological, but spiritual"[14], an "anti-materialist racism, that is different from that which prevails in Germany"[15]; it is also true that the Duce authorised Evola to call the German edition of the book *Synthesis of Fascist Racial Doctrine*; but, in Italy, what was authoritative was *La Difesa della Razza* ("The Defence of Race"), the ridiculous *Manifesto* of racist scientists, the *Provvedimenti per la Difesa della razza italiana* ("Measures for

[13] Giorgio Almirante, "Ché la diritta via era smarrita… (Contro le 'pecorelle' dello pseudo-razzismo antibiologico)", *La Difesa della Razza*, V, N° 13 (5 May 1942), p. 9-11.

[14] G. Pini and D. Susmel, *Mussolini. L'Uomo e l'Opera*, Vol. IV, Florence, 1958, p. 145.

[15] *Ibid*. [see Appendix 1. – Editor]

the Defence of the Italian Race"), the racial laws inspired by biological and territorial criteria.

Given the political-cultural climate within which Fascism maintained the discourse on race, *Synthesis* was therefore the vehicle of ideas with revolutionary significance and implications; and they still possess the same value today, since the dogmas, namely, levelling cosmopolitanism, mechanised and abstract individualism, rationalism, evolutionism, that, according to Evola, a racial doctrine oriented according to the teaching of Tradition should fight, have certainly not disappeared.

INTRODUCTION

Just as it has become part of the ideology of Fascism, the doctrine of race, or racism, cannot be considered either as a special and technical discipline, more or less bordering on the domain of general anthropology and ethnology, or as a matter of social hygiene, to which, for various reasons, of even contingent order, special emphasis has had to be given today. The Fascist doctrine of race, on the other hand, must be considered, *in primis et ante omnia*, according to its precise political value and, also, as a new general conception, a new attitude of the spirit. This attitude, if coherently assumed, is bound to reaffirm itself in various domains. Until recently – that is, in the period of rationalistic and positivistic mentality –, it was thought that these domains, for the most part, could not or should not have any relation to problems of this kind. The doctrine of race certainly has its own special aspects, that are strictly biological and anthropological, but these aspects, especially given the way in which the problem of race should be posed in Italy, only acquire their proper value on the basis of a more general conception and doctrine. The doctrine of race replaces one worldview with another, from which are derived, for a whole set of special disciplines, particular and very precise methodological principles. In its highest form, the doctrine of race has, in fact, the value of a spiritually and culturally revolutionary idea. It can have the value of a "myth" in the Sorelian sense, in the sense that it is a powerful idea, a centre of crystallisation for the creative energies and instincts of an epoch.

But, if so considered, that is, totalistically, the doctrine of race in Italy represents, to a large extent, something that has still not reached its full development. For the time being, particular emphasis has been placed on the polemical and propagandistic aspect of racism, such as its relations with anti-Semitism, and then on some of its practical and prophylactic aspects relating to the defence of the White man against crossbreeding and any other contaminating mixing. As for the positive, properly doctrinal, and, finally, spiritual side, because of the fact that in the previous period there was a lack of corresponding preparation and, in this field, a competence and a vocation cannot be improvised overnight, it would still be difficult to indicate something important, original and in-depth there. It is much easier to find, instead, amateurish studies, formulations as journalistically brilliant as they are poor in principles, articles and essays that are evidently written only because of the current demand for racist arguments, the racism of which, however, is reduced to repeating over and over again the words "race" and "bloodline", even where they are the least appropriate or where they end up losing any precise meaning.

But, above all, the need for a truly totalistic formulation of the doctrine of race, for an original formulation, in conformity with both our tradition and what, in general, we are used to calling the traditional spirit, is still hardly felt in Italy. Yet this is the essential point, if we are to dispel the suspicion – willingly nurtured by certain intellectualistic and Hebraizing circles – that racism, in our country, is a kind of straw fire, lit by contingent circumstances, and, in addition, an imported commodity, the result of an influence from

beyond the Alps. We must therefore move forward, reach a comprehensive conception of race and clarify the intimate relationships that exist between it, the highest and most spiritual possibilities of the revolution and of the Fascist idea and, finally, our traditional heritage.

Five years ago, we wrote for this very series, (for what we mean exactly by "traditional sprit" and, therefore, for a comprehensive understanding of what we will explain in the present book, see our *Revolt against the Modern World*, Hoepli, Milan, 1935, as well as our translation of R. Guénon, *La crisi del mondo moderno*, also published by Hoepli[1]) an exposition of all the main racial theories, starting from Fichte and Herder in the Romantic period, up to the latest National Socialist exponents of this current. This exposition, which – and this is not just our own opinion – is generally agreed to be one of the most comprehensive published in Italy so far on this subject, was based on the criterion of maximum objectivity and impersonality. We have therefore abstained from taking a stand on the various racial theories, we have only tried to give their essence, leaving the reader free to react and judge in the way that is the most appropriate for him. Elsewhere, in other books or in various essays, however, we have already said enough to provide guidance in these matters: and we have made further, direct clarifications of the racial doctrine and critique more systematically and in detail after the official and definitive incorporation of the idea of race into Fascism. Since, moreover, things stand the way

[1] Julius Evola, *Revolt against the Modern World*, Rochester, Vt.: Inner Traditions, 1995; René Guénon, *The Crisis of the Modern World*, Hillsdale, NY: Sophia Perennis, 2001.

already mentioned, and we have waited in vain for the appearance, in our culture, of complete and coherent formulations of the doctrine of race, indeed more than once we have found ourselves faced with bad imitations of foreign forms of very little solidity, we have decided to supplement the exposition already made with a brief new study. This study does not pretend to go to the bottom of the argument or to be a real treatise on racism, but only aims at indicating the necessary points of reference for anyone who wants to find one's bearings and know what to think about the various problems of the doctrine in question, so as to be able to form a mentality that conforms to it, based on solid principles, thus forearmed against any possible deviation or alteration, and likely to be justified on the basis of views not of today or yesterday, not of this or that isolated thinker or researcher or philosopher, but acting as "tradition" in the higher sense. Starting from the elements we have specified, those who feel so suited and qualified can therefore go further and systematically develop the doctrine in this or that particular branch.

The present work can therefore be considered as the second part – critical and at the same time constructive – of our book *The Myth of the Blood* which, as we have said, was limited to a simple exposition and examination of all the elements that have contributed to the formation of the racist "myth". Of course, the reader is referred to that book; we certainly cannot write it a second time here, but only summarise, where necessary, those considerations by one or the other racist current, which can serve as a basis for discriminatory criticism

or contribute to the clarification of a doctrine of race in the aforementioned, traditional and Fascist sense.

PART ONE: RACE AS A REVOLUTIONARY IDEA

1. Racism as Anti-Universalism.

Starting from the strictly political side, it would be a mistake to consider racism as a heterogeneous element, aggregated for reasons contingent to the Fascist ideology. The doctrine in question, if correctly understood, can instead represent a strengthening and a further instrument of Fascism, as the creator of a new anti-universalistic, anti-rationalistic, anti-individualistic civilisation. That is, it can mean a new stage, connected by a link of close coherence with the previous ones, of the Revolution.

In fact, in its most general and commonly known political aspect, racism is intended to identify the predominant human type in a given national community, to preserve it from any alteration and contamination, to strengthen it, to make it correspond to a certain feeling and a certain pride, which develops, tones up, and makes more concrete and "organic" the generic one of nationality. It is, therefore, first of all, a continuation of all that Fascism has pursued since its advent in the field of social policy and social hygiene and, then, as a school of virility and strength for the Italian people and especially for its new generations. The conquest of the African empire has led, as a natural consequence, to a new order of protective and prophylactic measures, proceeding from similar needs and from the obvious opportunity that, in contact with inferior people, the Italian people have had to acquire a clear sense of differences, of their dignity and of

their strength. In a second, internal, aspect, racism presents itself as a further "power" of nationalism, because feeling of the same "race" – even when this expression is worth more as a myth than as a very precise idea – is evidently something more than feeling of the same "nation". As a political myth, "race" is the living nation, not enclosed in abstract juridical or territorial limits, nor exhausted in a simple unity of civilisation, language, and history. The feeling of "race" goes deeper than all that, it goes towards the origins of all that, it is inseparable from a feeling of continuity, it wrings the deepest heartstrings of the human being. It is a truth that is also reflected in popular wisdom, in figures of speech, such as "the voice of blood", "race does not lie", to be "well-bred", "blood feud" or "blood-guilt", etc. In this way, the new doctrine revives a feeling, whose natural and original place falls into pre-national forms of community, in the community proper to the race, to the *gens*, to the brotherhood, to the patriarchal or patrician family itself, where it had its effective and positive correspondence in a truly common unity of blood. In its modern conception, the nation already presents itself as a unity of a different kind, defined by other elements, beyond mere, both direct and indirect, consanguinity. In order to legitimately pass from the feeling of nationality to the more energetic feeling of "race", if we are not to limit ourselves to the "myth", that is to say to an idea that is valid less for its truth and objective justification than for its suggestive power, we must reach a conception of race that is quite different from the elementary one, defined by blood and, in general, by the pure biological element, because we must take into account a series of other factors. In the following, we will deal extensively with this point. For now, on the basis of what has

been said, we will say that the idea of race, as a political idea, has the same advantages as an enlightened and traditional nationalism, as well as the same dangers as a demagogic, exclusivist and particularistic type of nationalism. According to the racist doctrine, humanity, the human race, is an abstract fiction – that is, the final phase, imaginable only as a limit, but never entirely achievable, of a process of involution, disintegration, collapse. In the normal way, human nature is instead differentiated, a differentiation that is reflected, among other things, precisely in the diversity of blood and races. This difference represents the primary element. It is not only the natural condition of beings, but also an ethical value, that is to say something which is innately good and which must be defended and protected. There are, of course, aspects according to which all men show something common. But this must not lead to misunderstanding.

Racism, in this regard, presents itself as a will – which one could well call classical – of "form", of "limit", and of individuation. It exhorts us not to consider as essential everything that, representing the generic, the formless, the unidentified, actually counts as a "less", as a residue of matter not yet formed. As mentioned above, everything common comes to the fore, it stands as a "value" and as "immortal principles", only in periods of regression and ethnic-cultural decomposition, where precisely "form" is relegated to the formless. In this way, "universalism" – understood, in a rather abusive sense, that has unfortunately become current, as internationalism and cosmopolitanism – should not be judged as one opinion among many others, but as the echo and almost the barometric index of a precise climate of ethnic

chaos and distortion of types. Only in such a climate is it "true": it is the image of reality. It is very evident that racism, in this respect, strengthens nationalism in its positive aspects. Both represent a healthy reaction against both the democratic and the collectivist myth, against the myth of the proletarian mass without homeland and without face; they have the meaning of affirmation of quality against quantity, of the "cosmos" against chaos and, as we have already said, of form against the formless. In all the other positive aspects that we are going to identify, racism always reflects these same meanings, and according to these meanings it is a doctrine and a "myth", to be declared, from the traditional point of view, "in order". From a political point of view, then, the awakening of the feeling of the nation and of race is one of the essential preconditions for the task of resuming in a well-articulated organism all those forces which, through the crisis of the modern world, were about to disperse and sink into the quagmire of a mechanical-collectivist and internationalist indifference. And this task is a matter of life or death for the future of the entire European civilisation.

2. Racism as Anti-Individualism. – Race and Personality. Racism is, moreover, anti-individualism. It continues Fascism, because – like Fascism and every normal political conception – it refuses to consider the individual "in himself" as an atom that should construct almost from nothing all that for which it is valid, but considers every man as a member of a community – in regard to space and – with respect to time – as an entity inseparably connected to the continuity, in the past and in the future, of a lineage, of a stock, of a blood, and of a tradition. For this reason, too, the laws of heredity have

particular prominence in racism, of which we will later have to define the meaning or the true scope. Of course, when one does not have a proper sense of the principles, it is always possible to end up astray, and this is the case, when the blow brought against the individual tends to involve that very different thing which is personality. But personality has nothing to do with the "individual": in its claim to be an atom sufficient in itself, this is an abstraction, a fiction. Personality is instead something organic, all that is blood, lineage and tradition are its constitutive and inseparable elements, so that, from the strengthening of these values, – propitiated by racism – personality itself can only emerge strengthened and confirmed. It is true that collectivism, fought in internationalism, communism, and similar perverted ideologies, sometimes tries to reappear even in a racist form, with the claim that the common denominator represented by the nation-race and blood is the ultimate point of reference, beyond any value of personality and any differentiation. But a coherent, comprehensive and traditional conception of race, as we shall see, keeps away from such an error and does not imitate certain extremist racist tendencies from beyond the Alps. Certainly, in any case, the values of personality can come to the fore only after having disqualified those that the "individual", who is the counterfeit of personality and almost a disanimated and mechanised facsimile, in the period of liberalism and rationalism had referred abusively to himself; and it is precisely in this sense that the racist idea must be brought to act. This relationship between the values of race and those of personality is, moreover, also confirmed by the fact that racism, just as in the political arena, is opposed to the democratic, enlightened,

and egalitarian myth, so, in the cultural arena, it stands against the constructions and superstitions of the secular and profane civilisation of bourgeois societies, affirming the principle of a virtue, of a nobility, and of a dignity that one does not "learn", but that one possesses or does not possess, that they are irreplaceable, that are precisely qualities of lineage, of race, linked to a tradition and to forces much deeper than that of the individual and his abstract intellect. And it is precisely these "non-constructible", unacquirable virtues, determining for all that is character and susceptible to pass into a latent state, but, except in exceptional cases, which cannot be destroyed; these are the virtues that can truly promote the development of personality, not only on the "natural" level but – we will see this, too – also on the "super-natural" one. With the doctrine of race, therefore, the aristocratic concept of inheritance and character, in a certain sense fatal or fateful, of every highest quality and every highest human type, returns. This is an instance which, in its traditionality, is destined to act in the humanitarian-democratic climate and in the levelling out of the values of the modern era in an effective, violently revolutionary way.

3. Racism as Anti-Rationalism. – The Theory of the Environment.

The emphasis given to the innate qualities of race, expressed more in character, in the feeling of honour, in courage, in fidelity, in the intimate attitude towards the world and life, than in intellectual, aesthetic and "cultural" values, obviously means, as well as anti-individualism, anti-rationalism. Here the correct, traditional conception of race goes beyond the one and the other pole of a restrictive antithesis that is very

widespread today: that is, it promotes a critique against the rationalist element not in the name of what is inferior to reason, but in the name of what is superior to it. It is not irrationalism, but super-rationalism. As we will see, to be "well-bred", in the comprehensive and superior sense, is a quality that transcends both the "cultural" and the naturalistic qualities of those who are reduced to a bundle of instincts. Moving on to a more special aspect, the doctrine of race directly contrasts with the theory of the influence of the environment, which has been a scientistic auxiliary of Marxism and humanitarianism. In order to defend the dogma of the fundamental equality of all human beings despite the precise denials that, in the sense of inequality of both individuals and races, experience and history inflict, Marxism and liberalism took hold of the theory of the environment. According to this theory, any difference would be due to the external influence of the conditions of the environment, be it natural, social, or historical. Any difference would therefore be only external, accidental and contingent, and could always be removed through an appropriate modification of external conditions. The corollary of such a view is humanitarianism: if there are inferior, unworthy or defective beings, they are not such by nature, but as "victims of the environment". Thus, among other things, there is no real responsibility for them.

Racism opposes this conception with the theory of heredity, according to which the differences between beings have a cause that is not external, but internal, they are not accidental, but essential, congenital, conditioned by heredity. External conditions can, indeed, propitiate or hinder the

development of innate dispositions, but no force of the environment, no force acting from the outside, whether of a material or moral nature, is capable of transforming the most intimate essence of man. The extreme case is that in which external conditions determine a different form of appearance of a given type: a form which, however, disappears when normal conditions are restored.

But if things are so, the value of each and everyone, for better or for worse, far from being the effect of a good or bad environment, proceeds from inherited qualities related to a given blood and to a given race and then, more specifically, to the specifications that both undergo in the ramifications that lead to the individual. The consequences of this new point of view in the pedagogical, social, and even legal fields are so obvious that it is useless to underline them here. And this is the path that, intelligently followed, can lead to a full overcoming of many myths still in force and of many utopias of the democratic mentality, with confirmation of the values of the personality; in fact, these values evaporate wherever one cannot speak of a responsibility, of a proper nature, of an internal destiny. We have said "if intelligently followed", because here too experience shows us that racists, when they lack adequate principles of a traditional order, can end up being led astray. This is the case when, due to a scientific assumption of the laws of heredity and a very unilateral and materialistic interpretation of heredity itself, the mechanical action of the environment is replaced by the fatalism of heredity, the "victims of the environment" making room for the victims or the free heirs of ancestral determinisms that have been relegated to the darkness of times. Racist, in his

own way, would have thus already been the Jew Lombroso, with his well-known theory of the born delinquent, irresponsible because he is a surviving specimen of a biologically well-definable race or type, atavistically driven to criminal actions. A complete and coherent conception of race overcomes this deviation. We will see it in detail later, both in the exposition of the traditional doctrine relative to the double heredity, and in the indication of the limits of validity of the laws of Mendel. Here we will limit ourselves to say that the concept of heredity is naturally inseparable from that of race and that the modern conception of racial qualities is not, as in ancient anthropology, that of abstract characteristics typical for a given numerical group of individuals, but that of hereditary characteristics; nevertheless race and heredity are not to be conceived as naturalistic determinisms, but – essentially – as forces, as potentialities, as formative energies from within and, to some extent, even from above. This is the condition for this doctrine to have the aforementioned aristocratic, anti-democratic, anti-bourgeois, Fascist meaning, enhancing everything that is interior and essential and differentiated in the face of the promiscuous, the acquired, and the constructed.

4. Race and History. – Racism as Anti-Evolutionism.

Another of the myths dear to the scientistic-bourgeois and demo-masonic ideology is that of evolution. The doctrine of race presents itself as a radical antithesis of this myth, too. For it, just as there is no "humanity" in general, so there is also no history as an automatic development of this homogeneous human substance according to immanent or transcendental, social or economic or "ideal" laws, from a lesser to a greater

civilisation: where the "lesser" would be constituted by the civilisations of the traditional, hierarchical, sacred type and the "greater", instead, by the "social", enlightened civilisations burning incense at the altar of the "immortal principles", of scientism or of bourgeois amorality. From the most immediate point of view, racism instead sees history as the effect of encounter, clash, ascending, falling or mixing forces of different races, of distinct bloods; forces, mind you, both human and super-human. It is, therefore, an essentially dynamic, competitive and antagonistic vision, which considers not only in the various decisive historical events, but also in the great historical ideas, in the various forms of civilisation, in the great transformative movements on the face of the world, in the various social structures and, finally, in the very phenomenology of the forms of government and of the State, not autonomous realities and even less causes, but rather effects, signs, and almost symbols of the corresponding forces of race, in ascent or descent, as realities, we repeat, at the same time ethnic and spiritual.

In this way, we have the possibility to look at history with new eyes and to discover its various aspects, ones that are unsuspected and that are particularly instructive, even if they are not always reassuring. There are already attempts at historical synthesis made on the basis of these premises: however, nothing more than attempts, only sporadically arrived at results of some validity. It is therefore a domain that is still waiting to be adequately and seriously explored. It will take men who, in addition to a special racial sensibility and an adequate knowledge of the positive, visible side of

history, add that certainty in terms of traditional ideas which, nowadays, is recognisable in very few people.

The doctrine of race is anti-historical and anti-evolutionist, then, also in a specific sense, because, if one wanted to indicate the approximate general sense of history starting from the beginning, one would be much more inclined to speak of involution than of evolution. Noting that historical events have led to growing mixings and hybridisms, so much so that today it would be difficult to indicate, in any European nation, a nucleus of completely pure race types, racism necessarily goes to consider as more normal and regular those forms of civilisation of the early days, where mixings had not yet reached such a point and where one can legitimately suppose the existence of sufficiently unaltered primary ethnic nuclei. This is compounded by the unreserved stand taken by every superior form of racism on the very front of that new interpretation of the origins, which fully defeats the basic assumption of evolutionism, that is to say, the idea that at the origins there lived an animalistic and wild man, descended from the apes. The new view is that such a man is either an invention, or he corresponds to absolutely inferior extinct races, even though, through hybridisms, they have sometimes succeeded in transmitting some of their qualities to the current human type. Of this type, however, the true and essential origin lies elsewhere, in higher races that already in prehistoric times possessed a civilisation of limited material development, but of remarkable spiritual stature, so much so as to be symbolically designated, in the mythical memories preserved in all peoples, as “divine” or “heavenly” races. In due course we shall see all of this more clearly. Racism, in any

case, opposes the evolutionist theory, the inseparable counterpart of democratic universalism and scientistic rationalism, not only with regard to the general interpretation of history, but also with regard to the biological-Darwinian premise, assumed and asserted by that theory as a kind of dogma.

5. Race and Culture. – Overcoming of the Neutral Conception of Culture.

Another consequence of the totalistic conception of race is the attack against the "neutral" conception of values and culture, which constitutes a further aspect of rationalism. It is replaced by a particular meaning of the classical criterion *suum cuique*, "to each his own". The doctrine of race claims, that is, both the right and the possibility of considering not only the various forms of art and literature, but also the philosophical or social "truths", the varieties of law, of religious conscience, of science itself, not in the abstract, according to a criterion of universal validity, but in reference to what, adequate, healthy and creative for a given race, can cease to be so for other races and act in them, instead, in a deleterious and distorting way. In this way the myth of "neutral" values is fought, each value is considered not as an autonomous and abstract entity, but first of all as an expression of a given inner race – we will see the precise meaning of this expression when we expose the doctrine of the three degrees of race – and secondly as a force to be studied in the same way as its concrete effects, not on man in general, but on the various human groups, differentiated by race. *Suum cuique*: to each his own "truth", his own right, his own art, his own vision of the world, to a certain extent, even his own science (in the sense of ideal of

knowing), and his own religiosity: new expression of the classical love for "form", for difference and for the limit that inspires, in its most characteristic forms, the doctrine of race. Of course, once this point of view has been adopted, one must be careful not to end up in the error of a pure relativism, in a tower of Babel in which the "language" spoken by one race becomes incommunicable and incomprehensible to all others. This erroneous path was in fact taken by some racist circles influenced by Protestant ideas, which, accentuating the moment of inequality and plurality, could not help but profess an irrationalism and a particularism not infrequently combined with a precise anti-Roman affection: races and indeed nations themselves become like monads, like so many worlds closed in on themselves, and each extreme measured to itself. "Every race", it is said, "is to itself the supreme value." These excesses, on the part of a doctrine traditionally in tune with race, must naturally be avoided, recognising the possibility of integrating the concept of inequality and difference, derived from race also on the cultural level, with that of hierarchy. The true meaning of the doctrine of race is in fact the aversion to that which is below or beyond differences, in its characteristics of promiscuity, of generality, of non-individuation: against that which, instead, is effectively above or beyond differences, our doctrine of the race cannot make serious claims. If, at least as a healthy reaction against the cosmopolitan levelling of cultural values in the times that immediately preceded us, we have to realise that there are different ways of conceiving "supreme values" themselves, ways that, while adequate and creative for a given people, cease to be so for another, this must not preclude the view on the basis of which, and at the root of which lies what

we properly call "races of the spirit", unity, in cycles of civilisations originated from races of a similar stock, can be reconciled with diversity, and the *suum cuique* does not exclude any superior point of reference. Difference, in the face of the universalism opposed by racism, lies rather in the fact that we will not conceive these supra-racial points of reference in a certain way abstractly, but rather in close relation to a domineering race that "sets the tone" for the civilisations and particular values of a series of subordinate ethnic communities. The difference between races also corresponds to a different dignity for them, a different qualification for their superior civilising functions. Hence, the myth of the "super-races", that is, of those races which, in the eminent sense, can legitimately attribute to themselves a mission of domination, of organisation, of historical direction. As we shall see, for the cycles of civilisation of peoples of Indo-European origin, racism considers the affirmation to be well-founded, that the Nordic-Aryan race has had and can still have such a dignity of "super-race". Against the aforementioned deviations of an extremist racism which, strictly speaking, should isolate every race almost under a glass bell, thus depriving it of any possibility of expansion, of superior direction or of domination beyond limits that, after all, are only naturalistic, we must keep this point firmly in mind, indispensable for an imperial and Roman formulation of the racist idea and confirmed by what was proper to the great Aryan civilisations of the East, to ancient Rome, to the Roman-Germanic Middle Ages. These reservations, however, do not prevent the doctrine of race from highlighting the fact that if a culture, in its most abstract and generic aspects, can be transmitted even without precise

conditions of affinity of race, this is not the case when we have in view deeper values, referring less to the intellect than a particular formation of character and the most severe sense one has of man, of life in the world. Here, in fact, a certain affinity of blood is necessary in order for such values to take root, act, and arouse living forces. If, on the other hand, the culture and civilisation transmitted and accepted are based on truly heterogeneous races, the effect will only be a fragmentation, the higher values will remain abstract and "intellectual", almost like a superstructure, while the deeper and more organic forces, hindered and compressed, will not have the possibility of an adequate expression. Therefore, as we shall say, there are frontiers not only for the race of body and blood, but also for the race of soul and spirit, frontiers that cannot be crossed without a truly destructive effect. Only from above – vertically and not horizontally – will communication be possible, and this, moreover, only through élites.

Another point should be noted, itself no less meaningful. The doctrine of race tends to develop a new sensitivity and a new way of judging, moving, so to speak, to the background of the same ideas. Commonly, when faced with a theory or philosophy, the problem of its "truth" or "falsehood" arose; when faced with the norms for action and for life, the problem of a "good" or an "evil" arose. At most, in addition to this abstract and "objective" way of judging, there came the "personalistic" interpretation, that is, the interpretation of the philosophies or morals on the basis of the personality of their creators as individuals. The way in which the racist mentality proceeds is quite different. In the face of a theory or a

morality it is not so much concerned with discriminating, abstractly, the "true" or the "good", but with identifying which influences have determined it, which "race of the spirit" it is the expression and therefore the truth or the norm of. Just as the trained gaze of the racist biologist knows how to distinguish in a human physiognomy the traits of one or the other race united therein, so, in the field of culture, the racistically trained mind discovers the characteristics of race present in the various creations of thought, art, law, politics and from this draws adequate practical consequences for admitting, or not, in a given community, the influence that emanates from them.

6. Depth Psychology and the Science of Subversion.
Thus the doctrine of race, if coherently carried out, both in the order of history and in that of the various creations and human works, opposes to the methods of rationalism those of a new depth psychology. It can be said that it invests the domain of psychoanalysis itself, that is, the zone of subconscious influences, to a large extent atavistically determined, which have such an important part, when hardly visible, beyond the processes of reflected consciousness; but, of course, of psychoanalysis, prejudices and errors are eliminated and rejected, because in the deep forces, which are in action in individual and collective subconsciousness, the doctrine of race sees anything but "complex" erotic, obscure instincts, residues of the wild psyche, as psychoanalysis usually does. Moreover, in this regard, speaking of subconsciousness itself does not fit entirely. Outside the common consciousness of the individual, there may be both subconscious and superconscious influences, and, in defining

the concept of race properly, we will point out the error of certain purely "vitalistic" interpretations and we will recognise the need to admit, at the root of higher races, truly transcendent forces, therefore just opposed to all that is subconsciousness. Subconsciousness, in such a case, can only be spoken of in relation to the individual, when in his thinking and acting he is not aware of the general influences to which he, in the final analysis and in spite of all, obeys, as an individual of a given race, body, and spirit.

In the order of these researches it is possible, among other things, to define a new science, which we have called the science of subversion. It is precisely for this science to formulate the main theses of a serious anti-Semitism in terms of culture: by identifying the constant tendency to disintegrate and dissolve the values of the Aryan man, which, often even without a clear conscience or precise intention, is inherent in many creations typical of Judaism. Of course, there is something else. The exploration of this kind of "third dimension" of human activity gives us the precise feeling that a number of events and upheavals, which are usually considered spontaneous, random, or determined by external and impersonal factors, have in fact obeyed an occult intention, often realising many parts of a real plan, without those who found themselves being the direct or indirect executors of one of these parts being aware of it at all. This strengthens that new anti-rationalist and anti-positivist way of considering history and historical events, which has been said to be the main focus of the new racist mentality. In reality, the "science of subversion" goes to show that behind known history there is another story, which is still waiting to be

written and that, when it is entirely written, will shed for many a dismaying light on the background of the events that were about to lead Western peoples to the brink of an abyss.

Readers will certainly know something about the *Protocols of the Elders of Zion*, this much-discussed document[1], whose central idea is that the events, ideologies, and encounters of circumstances by which ancient traditional Europe was led to ruin, have their own logic and correspond to a kind of world conspiracy. Elsewhere we have specified the meaning of this document and have proved indisputably the importance that it has as a "working hypothesis", that is, to direct important research in terms of the "science of subversion" in the field of more recent history.[2] As for the ancient world, we also had the opportunity to indicate the possibility of using for a special racial investigation the brilliant research of J. J. Bachofen in terms of symbols and cults and primordial social forms.[3] In this way, the ancient Mediterranean world appears

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[1] *Protocolli del Savi Anziani di Sion*, Milan: Ed. La Vita Italiana, 1938, with an introduction by J. Evola.

[2] A significant contribution to the exploration of modern history in that sense, from the Holy Alliance to Bolshevism, is constituted by the work we have translated, also published by Hoepli: Malinsky and De Poncins, *La Guerra occulta: armi e fasi dell'attaco giudeo-massonica alla tradizione occidentale*, Milan, 1938 [Léon de Poncins, Emmanuel Malynski, *The Occult War*, Helsingborg: Logik, 2015].

[3] J. J. Bachofen, *La razza solare (studi sulla storia segreta dell'antico mondo mediterraneo)*, Ed. La Difesa della Razza, 1940. [It would seem that it was not, in fact, published by La Difesa della Razza, but was, however, published later, in 1949, by Bocca, as J.J. Bachofen, *Le Madri e la virilità*

to us in a new and unsuspected light: it reveals itself to us as the scene of a tragic and relentless struggle between cults, ideals, ethics and customs of different "races": some solar, uranic, heroic and Olympic; others telluric, linked to the symbols of matriarchy and the underground, ecstatic, and promiscuous powers. Further on, we will clarify these terms in a racial sense. In general, there is no cycle of civilisation that, to a trained eye, does not reveal similar events: events of a real "occult war" between races, in some cases of blood, in other cases of spirit, in still other cases of both blood and spirit.

7. On the Idea of Pure Race.

After considering these first general aspects, according to which racism presents itself as a revolutionary idea, capable of defining new methods, of opening new paths, of giving shape to a new mentality, it is necessary to say something about the concept of race in itself and about the degrees that it implies.

It has already been mentioned that when we talk about "Italian race", or "German race", "American race", or even "Jewish race", tending to make the notion of race coexist with that of nationality or, at least, of ethnic-cultural community, as happens in the political applications of racism, there can be no question of pure primary ethnic groups, similar to the indecomposable simple elements or bodies in chemistry, but

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olimpica. Studi sulla storia segreta dell'antico mondo mediterraneo (reprint: Padova, Edizioni di Ar, 2009). See Julius Evola (ed.), J.J. Bachofen. *Le Madri e la Virilità Olimpica: Storia segreta dell'antico mondo mediterraneo*, Rome, Edizioni Mediterranea, 2nd ed., 2010; see also Nuccio D'Anna, *Julius Evola e l'Oriente*, Settimo sigillo, 2006, p. 79.]

more or less stable and homogeneous racial compounds, which, with the help of various factors, have given rise to a certain common type in part on an anthropological basis, in part of a similar way of feeling and behaving, in part of community of destiny. The practical and political advantages of using, in this respect, terms such as "race", "race purity", "race defence", etc., despite their impropriety, have already been indicated by us.

If we look at things from the doctrinal point of view, they naturally present themselves in a rather different way. Pure races in the absolute sense do not exist today, except in the person of some scattered specimens. This does not prevent the concept of pure race from being taken as a point of reference, in the terms, however, of an ideal and a final goal. In its practical aspects, if racism has as its first requirement the protection from alterations and degrading mixings of the common type, analogically defined with terms such as "Italian race", "German race", etc., its further task is to make an analysis of this type in order to identify the main racial components that contribute to it. After that, it is necessary to enter into a field of evaluation: once the various races present, for example, in the "Italian race" have been singled out, it is necessary to establish which is, among all, that to which can legitimately be attributed the value of a superior and creative type, of a central and essential element for the entire ethnic and cultural complex to which the nation and race in the broadest sense correspond. Moving on to practice, it is necessary to see to what extent it is possible to isolate this superior racial element, to strengthen it, to place it at the centre of a development having as its aim the purification and

ennoblement of the general type, up to its maximum approximation to this higher element. Such is the path that can lead to the "pure race", which, therefore, should not be considered as the object of a mere descriptive observation, as something that is already there and that it is only a matter of protecting, nor is it worth reconstructing it with abstract characteristics, almost as an object of a natural history museum. Rather, it appears as a *terminus ad quem*, that is, as a task, as the final goal of an active, creative, biological, ethical, and spiritual process of selection, discrimination, and transformation. And all this is not possible without a climate of high spiritual tension and without procedures that, as we shall say, have the character of real evocations. But how is the pure race properly defined? What does race generally mean?

In our *Myth of the Blood* we have already indicated various definitions. For some, race (Topinard) is "a hereditary type"; for others (Woltmann) it "is a living unit of individuals of common origin, with equal bodily and spiritual characteristics"; for others, race is "a human group which, by a connection of its own of physical characteristics and psychic gifts, is distinct from any other human group and generates elements always similar to itself" (Günther); or "a stock defined by groups of equal 'genes', not of men externally similar in form: it is a hereditary group" (Fischer). And so on. But all this does not exhaust the matter at all, it encloses it in a sphere, which can be valid for an animal species, but which in relation to the human being proves to be really insufficient. In order to confer on it that dignity and that political and spiritual importance which is already evident from the considerations made so far, the doctrine of race must start

from a totalistic conception of the human being and from a correct understanding of both the elements that compose it and the hierarchical relationships that, in a normal condition, must exist between these elements.

PART TWO: THE THREE DEGREES OF THE DOCTRINE OF RACE

1. Different Meanings of Race.

Whilst in a "purebred" horse or cat the biological element constitutes the central one, and therefore any racist consideration can legitimately be restricted to it, such is certainly not the case for man or, at least, for every man worthy of the name; who is a biological and anthropological reality, but connected to elements and forces and laws of a different, supra-biological, character, as real as the former, and whose influence on the former can often be decisive. Therefore, neither the racist consideration of man can stop at a purely biological level, nor, wanting to go beyond it, should it lead the initial spiritualistic and qualitative instance into a materialism that repeats, *mutatis mutandis*, the psychoanalytical or Darwinian reduction of the superior to the inferior: that is, to suppose a unilateral dependence of the psychic and supra-biological part of the human being on the biological part. It is in this case, and only in this case, that racism really deserves the accusation, made by the Jew Trotsky, of "zoological materialism". The fact is that the concept of "race" is a concept with very distinct meanings according to the category of beings to which one refers: not only does it not mean the same in the case of an animal species or of man, but it also has a different value in the case of the very varieties of humanity, since it certainly cannot designate the same thing in a savage tribe or in a "super-race".

It is not enough either to say, like Walter Groß, that "the concept of race means to us that completeness of human life, in which body and spirit, matter and soul are composed in a superior unity", but, as for deciding whether one of the two things is determined by the other, if the bodily form is determined by the soul, or vice versa, this is an extra-scientific, metaphysical problem, which should not be considered by racism. Even less satisfying is Alfred Rosenberg's statement: "We do not agree either with the proposition that the spirit creates the body, or the reverse, that is, that the body creates the spirit. There is no clear border between the spiritual world and the physical world." When race is no longer to be considered a "myth", but must be the object of a doctrine, one cannot stop at this point.

It should also be noted – and this is no small matter – that, in the end, we do not go beyond materialism, when we do not simply speak of race in the more limited anthropological and biological sense of the term, but we also speak of a "spirit" of the race, to the point of formulating a "mystique of the blood". In order to have something valid, even here, further delimitations would be necessary. In fact, it is easy to see that a "mysticism of blood" is also found in the lower types of human society, being characteristic for many savage communities of the "totemic" type. The *totem* here is nothing more than the mystical soul of the tribe and horde, felt, however, in close relation with a given animal species; it is conceived by individuals as the soul of their soul, as the primary element within them. Here the individual, before perceiving himself as such, feels as a group, race or tribe, but in a collectivistic sense, drawing from this his distinctive, not

only biological, but also characterological and, to the extent that we can speak about it here, fundamental cultural and spiritual traits. Even at such a stage, no clear difference is made between spirit and body, both being experienced in an indistinct, promiscuous unity. From this, it is clear that one can go seriously astray, without realising it, when one proceeds from confused conceptions of race and of the "mysticism of race", such as those mentioned above: in fighting universalism and rationalism, here we run the risk of taking as an ideal something that, despite all appearances, leads back to forms of naturalist and pre-personal life, and then to promote a real involution. And this is all the more clear in the reference to the traditional view, according to which savages, in the majority of cases, do not represent at all the "primitives", the original forms of humanity, but instead represent the last degenerative, materialised, brutalised, residues of previous races and civilisations of a superior type. Thus it would be easy to show that Totemism, of which we have already spoken, is only the degenerative and nocturnal form into which a very different "mysticism of blood" has fallen, that which took shape in the aristocratic cult of the "heroes" or semi-gods of various peoples, and, to a certain extent, also of the Lares and the Manes of patrician Romanity. From this, it is clear that more precise points of reference need to be provided.

2. The Three Degrees of the Doctrine of Race.

It has been said that the concept of race has different meanings not only with respect to man and an animal species, but also with respect to various human types. So we must make a first, fundamental distinction between "races of

nature" and races in the highest, human and spiritual sense. And from the methodological point of view, we must be convinced that it is absurd to consider racism as a discipline in itself, rather than in strict dependence on a general theory of the human being. The character of the doctrine of race also depends on the way in which the human being is conceived. If it is a materialistic way, this materialism will be passed on to the concept of race itself; if it is spiritualistic, even the doctrine of race will be spiritualistic, because, even considering what in the human being is material and conditioned by the laws of matter, the doctrine of race will never forget the hierarchical place and the functional dependence that this part has in the whole of the human being. From the fact that the presumed "objectivity" of the research conducted "scientifically", with the ostentatious exclusion of the "metaphysical" problems, far from not having presuppositions, as it claims, is, often without realising it, invalidated by those of the materialistic and profane conception of the world and of man proper to the positivism and Darwinism of the last century, from this fact proceed, in some racist expositions, certain one-sided claims and deformations, from which the adversary naturally tries to take as much advantage as possible.

For our part, since we want to talk about the doctrine of race from a traditional point of view, we will naturally assume as a premise the traditional conception of the human being, according to which man, as such, is not reduced to purely biological, instinctive, hereditary, naturalistic determinisms: if all this plays its part, neglected by a suspect spiritualism, exaggerated by a short-sighted positivism, the fact remains

that man stands apart from animals in that he participates in a supernatural, supra-biological element, on the basis of which he can be free and himself. The soul lies between one and the other, as a somehow intermediate element. The distinction in the human being of three different principles, body, soul, and spirit, is fundamental to the traditional view. In a more or less complete form, it is found in the teachings of all ancient traditions, and it continued in the Middle Ages; the Aristotelian and scholastic conception of the "three souls", vegetative, sensory, and intellectual, the Hellenic trinity of *soma*, *psyché* and *nous*, the Roman one of *mens*, *anima* and *corpus*, the Indo-Aryan one of *sthula-*, *linga-* and *karana-sharira*, and so on, are as many equivalent expressions. And it is important to underline, that this view should not be considered as a particular "philosophical" interpretation among many, to be discussed, criticised or compared with others, but as objective and impersonal knowledge, adhering to the very nature of things.

For some clarification of the three concepts, we can mention that "spirit", in the traditional conception, has always meant something supra-rational and supra-individual; it has therefore nothing to do with the common intellect, and even less with the pallid world of "thinkers" and "men of letters"; it is rather the element on which every virile asceticism and every heroic elevation rests, every effort to achieve, in life, what is "more-than-life". In classical antiquity, "spirit", as *nous* or *animus*, was opposed to the "soul" as a masculine principle to a feminine principle, a solar element to a lunar element. – The soul belongs more to the world of becoming than to that of being; it is connected to the vital force as well

as to every perceptive faculty and to every passionate faculty. With its unconscious ramifications, it establishes the connection between spirit and body. The Indo-Aryan expression for one of its given aspects – *linga-sharira* – which has its equivalent in that of the "subtle body" of some Western schools, properly designates the set of formative forces, more than corporeal and less than spiritual, at work in the physical organism, where hereditary influences are most active and where the acquired elements of new heredities are formed. By analogy, the human triad spirit-soul-body corresponds to the cosmic triad of sun-moon-earth.

From this point of view, we must recognise that the inequality of the human races is not only physical, biological or anthropological, but also psychic and spiritual. Human beings are different not only in body, but also in soul and spirit. In accordance with this, the doctrine of race must be articulated in three degrees. The racial problem must therefore be posed for each of the three elements. The racist consideration of man as a body, as a purely natural and biological entity, is the task of the doctrine of race of the first degree. This is followed by the consideration of man as a soul, that is, the study of the race of the soul. As a culmination, there will be a doctrine of race of the third degree, that is, the racial study of man inasmuch as he is not only body or soul, but, in addition, spirit. Only then will the doctrine of race be complete, and it will be very easy to overcome various confusions and to reject attacks which, taking advantage of the one-sided materialistic tendencies into which it sometimes falls, are directed against racism by a suspect and liberalising spiritualism.

3. Races of Nature and Superior Races.

Before going on to say anything about each of these three degrees of the doctrine of race, it must be noted that, if in every man, in principle, all three elements already indicated are present, they can, however, be in a very varied relationship and prominence. Each of them corresponds to forces and a field of action and expression regulated by distinct laws. Between the extremes among them – between "body" and "spirit" – there is not necessarily a contradiction. While obeying laws of their own, which must be respected, what in man is "nature" lends itself to being an organ and instrument of expression and action for what in him is more than "nature". Only in the vision of life proper to the Semitic peoples, and above all, to the Jewish people, as a reflection of a specific constitutional datum and special circumstances, does corporeity become "flesh" as the root of every "sin" and an irreducible antagonist of the spirit. Instead, in both normal and normative ways, the relationship existing between the three principles is rather that of a hierarchical subordination and of an expression: through the laws of the body, an animic or psychic reality is manifested, which, in turn, is the expression of a spiritual reality. A perfect transparency of the race as body, soul and spirit would constitute the pure race. But this is, of course, as has been said, only a borderline concept, for which in today's world it would be risky to indicate a positive correspondence, if not in some rare, scattered exemplar. In almost all cases, these are only approximations: the one element tries to find, in the free space that the laws of the element immediately below it leave for it, an expression that is most in conformity with it; this is not to be understood as a simple reflection, but as an action

which is in its own way creative, shaping, determining. Even in respecting the laws of harmony dictated in music by a precise science and a positive tradition, indeed, precisely in order to respect them and give his creation a perfect style, a composer must act in a creative way: his solutions to special expressive problems can, on the other hand, be incorporated into the tradition and represent many stages of a progressive conquest. The same must be thought of with regard to the expressive process that takes place through the three elements of human nature, especially when we consider the individual not in itself, but in the development of a lineage in space and time.

But if expression and subordination are normal relationships, it may also be the case of abnormal and inverted relationships, a case which, unfortunately, is the most frequent in the modern world. Man can make his centre fall not where it would be normal, that is in the spirit, but in one of the subordinate elements, in the soul element or in the body element, an element which then necessarily assumes the directive part and reduces the superior elements themselves to be its instruments. Extending this view from the individual to those broader individualities which races are, one comes to the aforementioned distinction between "races of nature" and actual human races.

Some races can be compared to an animal or to the man who, having degraded himself, has passed to a purely animal way of life: such are the "races of nature". They are not illuminated by any superior element, no force from above supports them in the events and contingencies in which their life takes place

in space and time. For this very reason, the collective element predominates in them, as instinct, as "genius of the species", spirit and unity of the horde. In a broad sense, the feeling of race and blood here can be stronger and more certain than in other peoples or races: but nevertheless it always represents something sub-personal, completely naturalistic; the already mentioned "totemic" type of life of the presumed primitive peoples refers precisely to this plane. It is precisely in these "races of nature" that racists focussed only on the scientific, positive side of research – on racism defined by us as first degree – could therefore see their views and the laws they have identified verified with the utmost approximation: given that these laws are not significantly disturbed here by an active intervention by other principles, no longer identifiable by the same means of research.

In other races, on the other hand, the naturalistic element preserves the normal function of vehicle and expressive medium of a superior, supra-biological element, which is to the former what, in the individual, the spirit is to the body. Such an element almost always manifests itself in the tradition of such races as it does in the élite that this tradition embodies and keeps alive. Here, then, behind the race of the body, of the blood, and of the soul itself, lies a race of the spirit, expressed by the former in a more or less perfect way according to the circumstances, the individuals and the castes in which a people is structured.

This truth was distinctly felt wherever, in symbolic form, antiquity attributed "divine" or "celestial" origins to a given race, or lineage, or caste, and supernatural and "heroic" traits

to its founder or primordial legislator. This is an area in which, therefore, the purity, or not, of blood alone is no longer sufficient to define the essence and rank of a given human group. Elsewhere we have already had occasion to note that this is already clear from the fact that where the caste regime was in force with the frequent sense of separation between distinct racial strata, each caste could be considered "pure", because the law of endogamy, of non-mixing, applied to all. Not having – simply – pure blood, but having one – symbolically – "divine" instead defined the caste or superior race in front of the plebeian one or what we have called the "race of nature". We will see that the conception of the "Aryan" type proper to the ancient Indo-Germanic civilisations of the East meets exactly this idea, which is found, moreover, in both classical and Nordic traditions, relating to the sacred patriciate.

4. The Race of the Spirit as a Formative Force. – Sense of the Classic Ideal.

These views are of special importance for the clarification of the relationship between race and personality. When a human being owes to the forces of instinct, blood and heredity everything that forms and supports his life, he still belongs to "nature". On this basis, he may develop higher faculties, but these faculties will always be an expression of nature, not a possession of personality: just like the splendid traits of race that can be found in a tiger and in every "purebred". One passes from the order of nature to that of the spirit – which, let us repeat, has nothing to do with empty culture, literature, erudition, intellectual amateurism and so on – only when a force of another kind is manifested, which goes to overturn

relationships or, to put it better, to straighten them out. Then it is no longer the laws and instincts of the biological and naturalistic part of man that constitute the condition of every value of the individual; it is the opposite which becomes true instead. We are faced with an immaterial law, with a "style" which, if it takes "nature" as its raw material, does not allow itself to be reduced to it and bears witness to the presence and the forming action of that element of a supra-biological order, only in function of which it makes sense to speak of personality. It is precisely this "style" that constitutes what, in the superior sense, with reference to man as such, and not as an animal – "superior" or not – or to degraded man, can be called "race". While in the animal kingdom and in the stocks of an inferior humanity, race is something that belongs to the biological level, in which it begins and ends, thus appearing as a pure "given", extraneous to any creative initiative, collectively predetermined – when we speak of man, in the superior sense or, simply, in the normal sense, true race must be sought elsewhere; even though it manifests itself in that biological level, making itself visible through a typical, well-defined complex of qualities, attitudes, inclinations, sensitivities, a complex that, if the action lasts, can translate into a "subtle heredity", enclosed in the blood and constituting the main material for the research of first and second degree racism – it essentially resides in the "spirit" element, it is a reality, only to which a further form of racist research is appropriate. And from this point of view all those more tangible elements, both the expressive traits of a race of the body and the "style" of a "race of the soul", are only signs and symbols for a fact of a spiritual nature.

We can thus be convinced that limited racism often restricts its research to simple "effects" – in scholastic terminology one would say: to "*natura naturata*", rather than to "*natura naturante*". The "facts" that it studies, in many cases, are nothing but automatisms, survivals of a remote and exhausted formative and expressive action: they are more corpses or masks of races than living races. It is true that in the modern world, peoples, to a large extent, when they still maintain a certain racial purity, it is precisely in this semi-defunct state that they find themselves; this may explain the already indicated limitation of a certain racism together with the unilateral scientific prejudices that derive from it, but it cannot justify it. The doctrine of race, insofar as it wants to have traditional value and the value of a renewing and awakening idea, must take on much higher and more comprehensive points of reference.

Also with regard to the adequacy of spirit and body in a kind of inseparable unity, as a racial ideal, and to the interpretation of the classical or classical-Aryan ideal itself, the same error is made in considering what is only effect and consequence. We certainly have reasons to admit that an "Olympian" state – that is, a condition in which something divine and supernatural existed within a given primordial human stock, as a natural fact, so to speak, as a presence, and not as the object of a conquest or reconquest – we have reasons to admit that such a state is not a fantasy, but has had a historical reality: such a state is in the closest relationship with the type of the Hyperborean race, which we will discuss, and which can be considered as the original root of the main dominant Aryan and Nordico-Aryan stocks. However, equally positive

reasons also exclude that, not only in the contemporary age, but already in the cycle of the major civilisations that are usually circumscribed in the strictly historical period, we can refer to something similar. Already, among the ancient Aryans of two or three thousand years ago, we will see that a kind of second birth, that is, of renewal, of profound internal transformation, appeared as the essential condition for being able to legitimately be part of that race, and of the body, and of the spirit, which was to define the ancient notion of "Aryanity". Therefore, in the field to which racist consideration can refer positively, the true classical type should be considered as that in which absolute unity of spirit, soul and body does not mean a pre-personal and naturalistic promiscuity, but means the condition in which the spiritual element, having fully realised its power and superiority, has taken possession of its entire body, has removed it from its "naturalness", has led its laws to make it become its living, absolute, unequivocal, expression, in exact appropriateness of container to content. In other words, the ideal and the classical type and that of "pure race" essentially indicate the condition of a "race of the spirit" formatively victorious over that of the blood. It is therefore necessary to beware the aforementioned false interpretations, especially where one would like to make them the basis of active racism; one must not grasp, with short-sightedness, only the signs and echoes of an inner greatness, translated and expressed even in the blood and race of the body, and thus replace a tradition of aristocratic spirituality with an artificial, materialistic and scientific construction.

5. On Superior Races and the Anti-Ascetic Bias.

Returning to our main argument, we can therefore speak of a fundamental opposition: in front of people in whom "race" has its centre in "nature", there are people in whom it has instead its centre in "spirit". The real problem about the difference between superior and inferior races, between "Aryan" ones and "non-Aryan", telluric, ones, which are enclosed in the eternal circle of animal generation – it is exactly in these terms, that we must put it. The more worthy a man is of the name, the more he knows how to give a law and a form to his immediate tendencies, to his character, to his actions – form and law that end up being reflected in his own external figure – so a race is all the higher, the more its ethnic tradition is accompanied by a dominant spiritual tradition, almost as if it were a body to soul, and the more the one and the other are in indissoluble union. But, once again, this is more an ideal than a starting point, both for the innumerable mixtures that have already taken place, and for the weakening and internal collapse of the few groups that have remained relatively pure.

Therefore, going from the order of the findings and principles not to a simple "scientific" investigation of the data, but to the order of the tasks, it must be stressed, that we cannot reach this unitary and superior concept if we do not first recognise the reality of something supra-biological, supra-corporeal and supra-ethnic. A precise opposition between body and spirit, between physical and metaphysical reality, between life and super-life, is the presupposition of this synthesis, because only it can awaken a heroic and ascetic tension, can allow the essential and central element of man to

reawaken, to free itself and to reaffirm itself. If we disregard these premises, which have the value of principles derived not from any philosophy, but from the real condition of things, the way to any higher racial achievement will be blocked, race will be only "nature", the ideal of strength, health, beauty will be only "animal", devoid of inner light.

An infallible mark for cases in which racism inclines towards this false direction is the anti-ascetic prejudice. It is necessary not to have any suspicion of the regressive process to which the human species has been subjected since very distant times, up to an almost complete physicalisation (a process in which all the traditional teachings come together and one of the mythological expressions of which is the idea of the "fall" either of the primordial man, or of certain "divine" beings), – it is necessary not to have any suspicion of this to think that true spirituality today is not something which, to be realised, does not require an overcoming, a subjugation of the purely human element, an exhaustion of the purely physical sense of the "I": in a word, an "asceticism". To be able to give shape to life, we must first realise what is beyond life; to be able to awaken the race of the spirit and, with it, to raise and purify that of the body, we must be able to reach its height, and this implies asceticism, that is, active detachment, heroic overcoming, an atmosphere of extreme spiritual tension.

Now, starting from a certain Nietzsche, we see far too many currents heading the opposite path. Influenced by some abnormal forms assumed by asceticism in the Christian religion, for which it has above all meant a kind of masochism, of passionate and painful renunciation of things

that one desires, without any clear point of reference and without any precise "technical" intention – these currents see in asceticism only the flight of those who are powerless in the face of life, an unhealthy spiritual complication, something vain and useless. A well-known racist has come to the point of interpreting Buddhist asceticism in the following way: this is the impulse to life and affirmation of which the conquering races of India were originally permeated by the climate and the unsuitable external conditions, an impulse which was inverted when they settled in the regions of the South; from not feeling at ease in this new tropical environment, they were drawn to consider the world in general "as pain", and used their vital energies to free themselves internally from the world through detachment, asceticism. Another racist went to judge every theory of the supra-sensible beyond the sensible as something schizophrenic, because "only to the schizophrenic does reality appear dual." Now, with such a misunderstanding of asceticism and supra-sensible reality, misunderstanding having as its counterpart the exaltation of the most primitive forms of immanentism or pantheism, all the watchwords of heroism, activism and virility would have the only effect of enhancing a purely physical and biological feeling of the ego and therefore of strengthening the prison of the latter, creating a stiffening, an arrogance, an exasperated and physicalised perception of will, of individuality, of health, of power, then of duty, of race itself and of struggle, which are equivalent to as many barriers to the inner liberation and restoration of that element which, as we have seen,

corresponds to the "race of the spirit" of races creating true civilisation and endowed with the character of "super-races".[1]

Wherever racism develops in this direction, it is to be thought that it itself has ended up being subjected by obscure influences in an episode of that occult or underground war, of which we have already spoken. In fact, it is sufficient to replace it with a zoological, materialistic-scientist and profane counterfeit of its own, so that the idea of race automatically ceases to be part of those which, revolutionarily assumed, can act in a sense of true reintegration for the people of the West. The tactic of "falsifying substitutions", however, being one of the means that the "science of subversion" finds to be most used in modern times by dark forces, it is even legitimate to suspect that such deviations are not entirely random, but obey precise suggestions.

In contrast to the above opinions, asceticism, as a virile inner discipline, was known by all Aryan civilisations. Among the various aspects of its true meaning is also that of paralysing the influence of the instinctive and passionate part of the human being, which was exasperated above all by the mixture with the blood of non-Aryan races of the South, and, correspondingly, of strengthening those typical sides of a "sidereal", calm, sovereign, impassive, nature which originally were at the centre of the already mentioned "Hyperborean" humanity and all its promanations as a dominant race. Of course, at the point where asceticism fell under the sign of a

[1] This must be kept in mind in order to correctly understand the presentations given in our work *L'Uomo come Potenza* (Todi: Athanor, 1928).

religion unilaterally oriented towards a false transcendence, these superior and "Aryan" meanings of asceticism were no longer understood: and, as a repercussion, the point was reached when it was supposed that the romantic religion of "Life" and "nature" had more of the Aryan and Nordic spirit than the ascetic ideal.

6. On the Doctrine of Race of the First Degree.
These clarifications are sufficient for now, because, according to the order of the present exposition, it is now necessary to say something about each of the three degrees of the doctrine of race and about their corresponding objects and problems.

First degree racism, having to consider the corporeal datum and, in general, that aspect of the human being according to which it obeys purely natural, biological, anthropological and constitutional laws and determinisms, can legitimately assume the research methods proper, in general, to the natural sciences. Its first task is of a descriptive nature. Ancient anthropology had already begun to collect the typical bodily characteristics for the various human groups on the basis of their presence in the greatest number of individuals. Modern research has gone further, firstly, because it has tried to define with exact numerical data certain racial characteristics, hence the introduction of facial indexes, of proportions of the skull and limbs, and so on; secondly, because, in referring to what in general was meant by "White race" or "Indo-European race", it devoted itself to discover in it the most elementary racial elements, definable with equal precision. Finally, a third element is added, that is the special emphasis given to heredity; the existence of primary hereditary factors called

"genes", which would be the true basis of all racial qualities, is affirmed. These genes explain not only the normal type of a given race, but also the so-called phenotype or "paravariation" of the type, i.e., the manifestation – varying within certain limits – of the racial type in relation to different environmental conditions. In front of the environment, race has a certain range of reaction, the type can change, but in a transitory and contingent way, in the same way an elastic body resumes its shape, once the action of the force that has deformed it ceases. However, this internal racial hereditary element that is always ready to reaffirm itself is always considered as determining, essential, decisive and permanent.

With regard to the classification of the primary racial types that appear in the "race" of the White man and in the main European peoples, we must refer to the various expositions that are contained in our *Myth of the Blood*, where the descriptions of the characteristics are also accompanied by corresponding photographs. As for what, from the traditional point of view, must be thought about in this regard and deemed valid for a complete doctrine of race, it will be the object of the following considerations.

In order to distinguish races, which can be considered as sections, with their subsections, which then, again, are divided into branches, and in order to be able to find one's bearings in the study of racial compounds, it is necessary to set a chronological limit to the research. It is characteristic for the most recent racial research that it has greatly exceeded the chronological limits of the previous investigations and that it has often ventured into the domains of the earliest prehistory.

But, in this regard, there should be no illusions. Once the evolutionist myth has been rejected and therefore challenged, the more one goes back in time, the more one goes towards the forest, towards the caveman (who was in those caves not so much to live as to celebrate certain rites, which existed even in unquestionably civilised times, such as the classical one), beyond a certain horizon, no matter how remote, a new one can always open up, and the traditional teaching referring to cyclical laws, if applied to races, leaves open the possibility of almost unlimited research, provided that we have the appropriate means of investigation, naturally different from those of modern "positive" disciplines. Such relativity has a special significance when one wants to define the purity or superiority of a given racial branch. With regard to the savages we have already said that populations of inferior type are erroneously considered as "primitive"; in reality they are degenerate residues of cycles of prehistoric superior races: and this consideration is also valid for various "coloured" races of greater importance, studied by first degree racism. It is therefore necessary to establish a starting point, a limit to the return to the origins, not at will, but in accordance with what can have value for the cycle to which present humanity also belongs. Such a limit, moreover, is incomparably further away than that to which the boldest positive investigations have led, so much so that it should be defined not by a date, but by the situation which corresponds to it.

In our work *Revolt Against the Modern World* we have already had occasion to expose the traditional teaching on race and Hyperborean civilisation and its original Arctic seat. In our other work on *The Myth of the Blood* we have also mentioned

the modern racial research that has gone on to adopt similar considerations, justifying them in various ways. Here we can already say that the so-called Nordic myth and the prominence given, in most modern racist currents, to the "Nordic" element, is to be considered as the effect of an obscurely felt or intuited truth, but almost always expressed in inadequate terms, since both what is usually understood by such researchers as a "Nordic" element and what is thought about the forms of civilisation and the corresponding spirituality, even if it has a real relationship with the Hyperborean race or tradition, represents only a fragmentary or deformed echo, something like its morainic remnant. And likewise, in order to avoid misunderstandings, we can already note hitherto the decisive arbitrariness of considering some Germanic sub-races as legitimate and exclusive representatives of the Nordic element, because of the greater persistence therein of certain bodily characteristics, which, in themselves, from the point of view of a complete doctrine of race, cannot say anything univocal and decisive. In such cases, the influence of political-nationalist concerns, which have made confused what, as simply felt truth, was already no less confused, is obvious.

7. The Hyperborean Race and its Ramifications.

The limit that can be given to our doctrine of race in terms of the exploration of the origins appears at the point where the Hyperborean race had to abandon, in successive waves, following different routes, the Arctic seat, due to the freezing that made it uninhabitable – in the works already mentioned, the idea has already been mentioned that the Arctic region became that of eternal ice only after a certain period: the

memories of that place, preserved in the traditions of all people in the form of various myths, where it always appears as a "land of the sun", as an island continent of splendour, as the sacred land of the God of light, and so on, are already, in this regard, quite eloquent. Now, at the point where the prehistoric Hyperborean emigrations began, the Hyperborean race could be considered, among all, the superior race, the super-race, the Olympic race reflecting in its extreme purity the very race of the spirit. It seems that, on the whole, all the other human stocks existing on earth in that period appeared either as "races of nature", that is animalistic races, or as races that became, by involution of previous racial cycles, "races of nature". Traditional teachings effectively speak of an Antarctic civilisation or race already decayed at the time of the first Hyperborean emigrations and colonisations, whose Lemur remains were represented by important groups of Negroid and Malayoid races. Another racial stock, distinct both from the Hyperborean and from the Antarctic-Lemuric one, was the one that, as a yellow-brown race, originally inhabited the Eurasian continent (Finno-Mongoloid race) and that, as a red-brown and also, again, yellow-brown race, inhabited both a part of the Americas and the now disappeared Atlantic lands.

It would be evidently absurd to attempt a precise typology of these prehistoric races and their primordial combinations according to external characteristics. We must refer to them only to prevent misunderstandings and to be able to find our bearings among the ethnic formations of the following periods. Even the investigation of the fossil skulls can tell us very little, both because race, even the simple race of the

body, is not characterised by the skull alone, and because there are valid reasons to say that, for some of these races, fossil remains could not have been preserved to the present day. The dolicocephalic, that is, elongated, skull, combined with a tall stature and a slender figure, with blond hair, pale skin, and blue eyes, is, as it is known, characteristic for the last descendants of the Nordic races directly descended from the Arctic regions. But all this cannot constitute the last word; even if we want to limit ourselves to the positive order, in order to find our bearings, the considerations proper to second degree racism need to be introduced. In fact, it has already been said that, for race, the essential element is not given by mere bodily and anthropological characteristics, but by the function and meaning they have in the whole of a given human type. Dolicocephals of tall and slender figure are in fact also found among Negroid races, and white complexion and almost blue eyes are found among the Ainu of the Far East and the Malayoid races; of course, in such races, they mean something quite different; here, we must not think only of anomalies or freaks of nature, as, in some cases, we may be dealing with extinct somatic debris of types proceeding from races which, in their very remote zenith, could have characters similar to those which, in the epoch now under consideration, were found, on the contrary, concentrated in the Nordic-Hyperborean element and, here, accompanied, until a relatively recent epoch, by the corresponding meaning and internal race.

As for the migrations of the races of Hyperborean origin, since we have also spoken about them in the aforementioned books, let us limit ourselves to mentioning three main

currents. The first one took the north-west south-east direction, reaching India and having as its last echoes the Indic, Indo-Afghan and Indo-Brachymorphic race of Peters' classification. In Europe, contrary to what may be believed, traces of this great current are less visible or, at least, more confused, because there has been an overlapping of waves and therefore a composition of successive ethnic strata. In fact, after this current of the north-west south-east direction (Nordic-Aryan north-west transversal current) a second current followed the west-east direction, in many of its branches across the Mediterranean, creating centres that sometimes must be considered even older than those derived from the previous transverse wave, due to the fact that here it was not always a matter of forced emigration, but also of a colonisation carried out before the original centres of the civilisation of Hyperborean origin were destroyed or became uninhabitable. This second current, with its trunk of races, we can call Atlantico-Aryan, or Nordico-Atlantic or, finally, Atlantico-Western. It comes, in reality, from an Atlantic land, where a centre had been formed which, in origin, was a sort of image of the Hyperborean one. This land was destroyed by a catastrophe, whose mythological memory is also found in the traditions of almost all peoples, and then to the waves of colonisers were added those of an actual emigration.

It has been said that the land of Atlantis originally knew a sort of facsimile of the Hyperborean centre, because the data that have come down to us lead us to think of an involution that occurred both from the point of view of race and spirituality, in these Nordic stocks that had already descended in ancient times towards the south. The mixings with the red-brown

aborigines seem, in this regard, to have had a not insignificant and destructive part, and we find a precise memory of it in Plato's account, where the union of the "sons of the gods" – of the Hyperboreans – with the natives is presented as a fault, in terms that recall what, in other mythical memories, is described as the "fall" of the celestial race – of the "angels" or, again, of the sons of the gods, *ben elohim* – who mated, at a given moment, with the daughters of men (of inferior races), committing a contamination significantly assimilated, by some texts, to the sin of sodomy, of carnal knowledge with animals.

8. The "Aryan" Race Group.

Most recent of all is the emigration of the third wave, which followed the north-south direction. Some Nordic stocks already travelled in this direction in prehistoric times – those, for example, that gave rise to the Doric-Achaean civilisation and brought the cult of the Hyperborean Apollo to Greece. The last waves are those of the so-called "migration of peoples" that occurred at the fall of the Roman Empire and correspond to the races of a strictly Nordic-Germanic type. In this regard, a very important observation must be made. These races that spread in the north-south direction descend more directly from the Hyperborean stocks that last left the Arctic regions. For this reason, they often present, from the point of view of the race of the body, a greater purity and conformity to the original type, having had less chances to meet different races. The same cannot be said, however, from the point of view of their internal race and traditions. The longer the sister races remained in the conditions of a climate which became particularly harsh and unfavourable, the more

impossible it became for them not to undergo a certain materialisation, a unilateral development of certain physical qualities and also of character, courage, resistance, constancy and inventiveness, having as its counterpart an atrophy of the spiritual side. This can already be seen in the Spartans; to a greater extent, however, in the Germanic peoples of the invasions, which we may continue to call "barbaric"; "barbaric", however, not in terms of the degenerate Romanic civilisation in which those people appeared, but in terms of a superior stage, from which those races had now fallen. Among the evidence of such an inner degeneracy, or spiritual obscuration, lies the relative ease with which these races converted to Christianity and then to Protestantism; for this reason, the Germanic people in the first centuries after the collapse of the Western Roman Empire, up to Charlemagne, were not able to oppose anything important, in the spiritual domain, to the twilight forms of Romanity. They were fascinated by the external splendour of these forms, they easily fell victim to Byzantinism, they only knew how to revive what was still Nordico-Aryan, in spite of everything, in the Mediterranean world, through a faith vitiated, in more than one aspect, by Semitic-Southern racial influences, when they later gave shape to the Holy Roman Empire under the banner of Catholicism. Thus, even German racists, like Günther, had to recognise that, if one wants to reconstruct the worldview and the type of spirituality proper to the Nordic race, one must refer less to the testimonies contained in the traditions of the Germanic people of the period of the invasions – fragmentary testimonies, often altered by extraneous influences or decayed in the form of popular superstitions or folklore – than to the higher spiritual forms proper to ancient

Rome, ancient Hellas, Persia and India, that is to say, to civilisations derived from the first two waves.

To the set of races and traditions generated by these three currents, the one (Nordico-Aryan stock) transversally, the other (Nordico-Atlantic or Nordico-Western stock) horizontally, the last (Aryo-Germanic stock) vertically, can be applied, not so much for true conformity, but rather on the basis of a use that has become current, the term "Aryan" or "Aryanic". In order to take into consideration the races defined by the most known and recognised scholars of first degree racism, we can say that the section of the Aryan race, having at its root the primordial Hyperborean one, differs in the following way. There is, first of all, as blond race, the branch called in a strict sense "Nordic", which some differentiate into the Teuto-Nordic, the Dalic-Phalian, and the Finno-Nordic suborders; the same stock in its mixing with the Aboriginal Sarmatian populations has then given rise to the so-called East-Europid and East-Baltic type. All these human groups, from the point of view of the race of the body, as mentioned above, retain a greater fidelity or purity to what can be assumed to have been the primordial Nordic, i.e. Hyperborean, type.

In the second place, we must consider races already more differentiated with respect to the original type, both in the sense of its phenotypes, that is, of forms to which the same dispositions and the same hereditary genes have given rise under the action of a different environment, and of mixovariations, variations, that is, produced by a more accentuated mixing; these are types that are mainly brown, of

smaller stature, and in which dolichocephaly is not the rule, or is not too pronounced. Let us mention, using the most fashionable terminologies, the so-called race of the man of the West (*westisch*), the Atlantic race, which, as Fischer has defined it, already differs from the first; the Mediterranean race, from which, in turn, the variety of the Euro-African, or African-Mediterranean man is distinguished, where, according to Peters, the dark component has more prominence. The classification of Sergi, according to which these last two varieties more or less coincide is certainly to be rejected and, from the point of view of practical racism, especially the Italian one, it is among the most dangerous. Equally equivocal is to call, with Peters, the Mediterranean race "Pelasgic": in accordance with the sense that this word had in the Greek civilisation, we have to consider the Pelasgic type, in a certain way, by itself, especially in terms of the result of a degeneration of some very ancient Aryo-Atlantic stocks established in the Mediterranean before the appearance of the Hellenes. Especially from the point of view of the race of the soul, this meaning of the "Pelasgi", among which are also included the ancient Etruscan people, is confirmed.[2]

In a certain way, the Dinaric race stands on its own, because, whilst, in some aspects, it is closer to the Nordic type, in others it shows common characters with the Armenoid and desert race, and, as that which some racists call properly Alpine or Vosges race, it appears mainly brachycephalic: a sign of crossbreeding occurred in other directions. The Aryan race of the East (*ostisch*) has, again, both distinct physical and

[2] See J. J. Bachofen, *op. cit.*

psychic characters, so that it strays considerably from the Nordic type.

There is nothing, from the traditional point of view, against assuming in the doctrine of the first degree race the clarifications that the various authors make with regard to the physical and, in part, also psychic characteristics of all these branches of Aryan humanity. It is just that, on the scope of all this, one should not have too many illusions, in the sense of establishing rigid limits. So, although neither white nor blond, the superior races of Iran and India, and although not white, many ancient Egyptian types can certainly belong to the Aryan family. Not only that: authors, such as Wirth and Kadner, who have tried to use recent studies on blood groups for racial research, have been led to believe that some North American red-skin stocks and some Eskimos types are closer to the primordial Nordic type than most of the Indo-European races that have just been mentioned; and, in this order of investigation, for example, it also turns out that the primordial Nordic blood in Italy has a percentage close to that of England, and definitely superior to that of Aryo-Germanic peoples. It is therefore necessary not to obsess on rigid schemes, and to think that, except in quite rare cases, the "form" of the original super-race, more or less latent, hindered or overwhelmed or exhausted, subsists in the depths of all these human varieties, and, given certain conditions, can become predominant again and inform a given type which proves to correspond to it, even where it could be less suspected, that is, where the antecedents, according to the schematic and static conception of race, would have made the

appearance of a type of race, let us put it, Mediterranean, or Indo-Afghan, or Baltic-Eastern, seem likely.

Émile Boutroux, in his classic work on the contingency of the laws of nature, has compared the regularity of the phenomena which allow relatively exact scientific forecasts to the course of a river, whose waters follow a bed, which, however, they have dug themselves, so that they can modify it and, in exceptional circumstances, even abandon it. He considered natural laws as a kind of "habit" of things: what originally could also be a free act, repeating itself, is automated and mechanised and thus ends up appearing as a necessity. If this applies to the so-called inanimate, physical laws of nature, it is all the more true in the field of races. The description of racism of the first degree, which in some authors goes as far as distinctions of an almost scholastic pedantry, fits in the measure in which the forces of races, so to speak, follow a kind of law of inertia, which automates and mechanises them in the state in which, at a given moment, they found themselves. In these conditions, the pictures drawn for each of the Aryan races fits, determinisms occur and science finds something with which to occupy itself. At the moment when the most original forces begin to move, these constructions demonstrate their relativity and an overwhelming attention given to first-degree racism and its "scientific" results may even damage the creative and evocative racist action.

9. On the Limits of the Laws of Heredity.

At this point, it is good to specify the scope of the laws of heredity and, in particular, those of Mendel. Scientist racism would have it that the laws of heredity were, as far as man is

concerned, of an absolutely deterministic character and, at the same time, some premises are admitted which constitute a precise contradiction of this. The genes – which are the primary elements of hereditary racial qualities – according to Fischer, for example, "can change by themselves and transmit this modification by hereditary means": something to which, more generally, corresponds the concept of "idiovariation", that is, of internal variation, carried out in the idioplasm and therefore susceptible of hereditary transmission, as opposed to mixovariations, which are the variations due to the effect of crossbreeding, or hybridisation. Fischer himself, however, conceives as follows the origin of races: "Mutations of genes in the originally one humanity, and strong selections of mutated lineages have, over a very long time, formed individual human races." He believes, however, that, from that origin, coinciding for him with the Ice Age, races have always been hereditarily distinct from one another, which can be demonstrated on the basis of the results of the crossbreeding of races, in which, always according to this author and, in general, according to scientist racism, the laws of Mendel relating to the subsistence, in a distinct, irrepressible and always identical way, of the elements of every single heredity rigorously occur. We have already noted the contradictory side of this conception in our other book, to which we also refer those who want to know what Mendelian laws properly are. We have observed that, once admitted, in principle, the possibility of an internal mutation, or idiovariation, even if in a remote period, and having invoked this idea to explain the very difference of races, it cannot be excluded, in principle, that such a fact will be repeated at a given moment; one is therefore not authorised to give the

laws of physical heredity the aforementioned character of infallible and inevitable determinism. Even if one were to accept, with Fischer, the limit of the Ice Age, something with which we do not agree and which this author could hardly prove, must one really think that, since that period, races have become fossilised and have lost once and for all any possibility of vital mutation?

But the fact is that some idiovariations in a more general sense, but always as enigmatic internal changes that come to modify, at a given point, a whole trunk of heredity, are still today observed by biology and anthropology. Except for insignificant cases for our purposes (e.g. idiovariations of an exclusively organic character due to the effect of alcohol or radium), for these changes scientist racism cannot give, until now, any precise explanation. But if this is the case, it cannot even rule out the possibility that the cause is sometimes found elsewhere, i.e. in the action of a supra-biological element which cannot be reduced to the determinism of physical heredity and which can only be highlighted from other points of view and considering other laws.

10. The Problem of Crossbreeds.

It is evident that, bearing all this in mind, the very problem of crossbreeds and their effects must be studied in much greater depth than is usually the case, provided that one maintains oneself in the field of doctrine, and does not seek, instead, appropriate suggestions for their practical usefulness.

In a general way, the perniciousness of crossbreeding must certainly be admitted, and it is of course all the more evident the more the racial elements of the two parts are decidedly

heterogeneous. We shall point out, then, that the deleterious character of crossbreeds is not so much evident in the determination of human types that are distorted or deformed with respect to their original race of the body, but above all in the realisation of cases in which the internal and external do not correspond any more, in which the race of the body may be in contrast with that of the soul, and the latter, in turn, may contradict the race of the spirit, or vice versa, thus giving rise to fragmented, semi-hysterical beings, to beings who, in themselves, no longer find, so to speak, anyone at home. And when no inner resistance, no awakening of the primordial formative force occurs and, instead, new crossbreeds are added to the previous crossbreeds, the result is the creation of a true ethnic amalgam, of a disjointed, shapeless, semi-levelled mass, for which the immortal principle of universal equality really begins to become true. Here it should be noted, that, with the ascertainment in this wider and more pernicious form of the effect of crossbreeds, the value of the purely anthropological racial determinations made by the research of the first degree is relativised, since it is very possible, in this way, that a man of, let us say, a perfectly "Nordic" type in body has a Mediterranean soul, and that, as for the spirit, it is no longer even the case to speak of race, since no instinct can be found in him, but only some vague ideas taken from an essentially boneless and standardised civilisation, as is that of the modern world.

But it should not be thought that things are always like that and that, in the crossbreeds, for men, such "neutral", inevitable and positively predictable processes occur, as in the case of chemical combinations. Here we discover, in a certain

scientist racism, a new curious contradiction, because, while, referring to the idea of race in general, it claims, against the egalitarian myth, the value and the reality of what is difference, it disregards this same principle in supposing an identical outcome of the processes of crossbreeding and heredity for all types and all races, conceiving them, therefore, as absolutely equal. The traditional conception of race must rectify this point and clarify what it really is.

As a premise, the area to which we must refer is that of human races in the superior sense, which we oppose to the "races of nature". In principle, it should be assumed that every race derived from the Hyperborean stock has, potentially, such a character, however clear, in practice, the denial that the present conditions of most "White" races seem to give. Moreover, to cut a long story short, the traditional doctrine of race will leave the existing stocks free to recognise themselves in one or the other type of race – whether of "nature" or superior – and will warn that the following considerations apply only to those who feel they belong to a human race in a proper, and not naturalistic, sense.

For the defence of race, in that case, it is evident that there is a double condition. As race, here, corresponds to the refinement, selection and formation carried out in the biological reality by a higher force and transmitted as potentiality through the vehicle of a heredity that is not only biological but also internal, it is evident that it is a matter of preserving and defending this very heredity, of keeping it pure as a precious conquest, but that at the same time, if not first of all, it is necessary to keep alive the spiritual tension, the

superior fire, the internal formative soul which originally raised that matter up to that particular form, translating a race of the spirit into a corresponding race of soul and body.

On this basis, elsewhere we have already pointed out that the well-known ideas of De Gobineau and his – almost always less ingenious – followers about the cause of the decline of civilisations must be rectified, in the sense that the decadence of civilisations is not always the pure, mechanical effect of the decadence by mixing of the race of the body of the corresponding people. Thus, in more than one case, causes would be mistaken for effects, since it is instead true that a race, with its corresponding civilisation, decays when its "spirit" decays, that is, when the intimate tension with which it arose in a creative contact with forces of nature that are basically metaphysical, and to which it already owed its form and type, ceases. When the central nucleus dissolves and darkens, the super-race becomes a mere race of nature and as such it can either corrupt itself, or be overwhelmed by the dark force of the crossbreeds. Various biological, ethnic and psychological elements are in this case deprived of the intimate bond that held them together in the form, not of a bundle of rods, but of an organic unity, and the first altering action will be enough to rapidly produce not only the moral and civilisational, but also the ethnic and biological, degeneration, twilight or mutation of those people. And in this case, and only in this case, as has already been said, the various determinisms ascertained by research on crossbreeding and heredity will occur with the greatest approximation, because then race, having descended to the level of the forces

of nature, is subject – and cannot but be subject – to the laws and contingencies proper to such a level.

The counterevidence of this truth is found in the fact that it is not uncommon for civilisations or races to set and degenerate due to a sort of internal extinction, without the action of crossbreeding. One can mention, in this respect, savage populations, often isolated almost insularly from any contact. But this is true also for some subgroups of the European Aryan race, which nowadays have very little of the high heroic tension which defined their greatness until some centuries ago, even if no remarkable alteration has occurred due to the mixing of their race of the body.

The preservation of ethnic purity – where it is practically possible – is one of the favourable conditions for the "spirit" of a race to be maintained in its original strength and purity: in the same way, in a normal way, the health and integrity of the body are guarantees for the full efficiency of its superior faculties. There are, however, two reservations to be made.

In certain cases, an obstacle to be overcome, a matter to be shaped that resists, goes to excite, revive and strengthen the formative force, provided that a certain limit is not exceeded. It is not necessary, therefore, to exclude cases in which a crossbreeding, where racial elements are not heterogeneous, instead of altering, serves to revive and fortify a race. We are not of the opinion of Chamberlain, – an amateur, undeservedly held in high esteem even today in certain racist environments – according to which superior races themselves are only happy crossbreeds (according to the analogy of what happens in animal species, where the "pure blood" of the

superior type come from special mixings); however, it is a well-known fact that, looking at the aristocratic traditions, which are the only field of racist experience positively offered by history, we see that in them endogamic purity has often had the effect of degeneration, while the grafting of a different blood at a given time has instead galvanised the lineage. We therefore have proof from this that crossbreeding, naturally, maintained in certain limits, can have the function of a reagent. The presence of the heterogeneous element imposes a reaction on the internal nucleus of race: it calls it back, if it was dormant, it imposes on it a defence, a reaffirmation. It is, in short, a test, that, like any test, can have a positive or negative outcome. In such cases, "inner race" can request from itself the necessary strength to overwhelm the obstacle, to reduce the heterogeneous to the homogeneous (we will see below what happens, then, of Mendel's laws): and then the process gives rise to a kind of leap, of resuscitation, almost of general mobilisation of the latent racial heredity in a higher sense: it is, in the fullness of its meaning, the voice of blood. In other cases, or when the crossing has really exceeded certain limits, degeneration takes place.

11. Three ways of Appearing of Race. – The Superior Race in the Nordic Man and in the Mediterranean Man.

And this is the appropriate place to distinguish, therefore, three different forms of appearance of race, provided that one starts from a complete conception of race. The first form constitutes an ideal limit and is the already mentioned pure biological race in which the living inner breed transpires in a perfect way. The second form is the race as biological survival, as a group of physical characteristics and also of instincts and

qualities, which remain in conformity with the original type, but almost as an echo or an automatism because the internal element has died out, that is, it has passed to a state of latency and subconsciousness. The third form is the race that reveals itself by sparks, by flashes, by sudden irresistible resurrections within a human substance in which different bloods appear, even when a certain common type (race in the relative sense, as is the case when today, for example, we speak of "Italian race" or "German race") predominates and can be identified in it. As the cause of such manifestations, the already mentioned power of awakening proper, under certain conditions, to the crossbreeds, can often be indicated.

The importance of such a view can be highlighted by the following consideration, which is of particular interest for Italian racism and such as to remove more than one misunderstanding. We have said that, from the traditional point of view, it is justified to admit the Nordic (Hyperborean) origin of all the superior races of Indo-European stock; but we have also mentioned that it would be absurd to think to find again, in any contemporary people, the Hyperborean race in the first of the three forms mentioned, in that of an Olympian purity and a reciprocal transparency of the races of body, soul and spirit. The other two forms therefore remain. And these two forms can legitimately refer, for example, to the Nordic-Germanic branch and the Mediterranean – we could also say Romanic – branch of the Nordic race.

Especially in the Mediterranean, the Hyperboreans, who, to a large extent, had already become the Aryo-Atlantics of the

current that we call horizontal, and as such were already differentiated from the primordial Arctic type, entered into every form of mixing, according to the events of a particularly eventful multi-millennial history: events, however, that did not completely extinguish the ancient flame. Flashes of the Nordico-Aryan spirit illuminate the cycle of the major Mediterranean civilisations, constituting their true "mystery". The highest among such resurrections, among such propitious flashes, by reaction and reanimation in front of the heterogeneous, by the clash with different bloods, is to be considered in the ancient Roman civilisation. In the Mediterranean world, and particularly in the Romanic races, the Nordico-Aryan race must therefore be looked for, essentially, in the third of the above mentioned forms, and, in this form, and considering the qualitative apexes more than the statistical-quantitative element, we can say that it is often found in a more intensive way than elsewhere. In such cases, evidently, what is significant is not so much a biological element, which it would be absurd to claim to find in a state of purity, albeit relative, after millennia of such a history, as a given style, a given way of sudden creative reactions, of sudden resurrections, in terms, almost, of a release and a reaffirmation of an indomitable nucleus, not infrequently, precisely at the point where everything seemed lost. If the relationship between research on blood groups and races is real, we must not forget the significant aspect presented, in this regard, by the fact that, for example, Italy has a primordial Nordic element that puts it alongside the Anglo-Saxons and above the Germanic people. These resurrections then constitute the true meaning of what many call the "Latin genius" and which they interpret in an aesthetic and

individualistic way, without any relation to race. This "genius", instead, in all fields, in the aspects in which, from the traditional point of view, it can be really considered as a value, is just a certain way of appearing of "race", not of the "Latin" race, as it does not exist, no more than even the "Mediterranean" race or the "Western" one does, because these are derivations, but of the original super-race, of the primordial Nordico-Aryan stock.

As for the opposition, so often put forward, between the "Latin genius" and the "Teutonic (or Nordic) spirit", it is real, but only as the opposition of one way of appearing to another: not as an essential racial opposition. The opposition is real, for the fact, already noted, that in the Germanic people race has above all made an appearance, and is present, in the second of the aforementioned forms: in the form of a greater biological purity, which, however, from the spiritual point of view, often has the meaning of survival. To use the effective expression of De Giorgio, these people often appear to us as the "morainic remnants of the Arctic collapse". They were the last to leave the Nordic seats, and in this way they were able to preserve themselves more than others from the fate of crossbreeds and remain purer, but they were equally subject to a corresponding process, if not of true extinction, at least of numbness and spiritual involution. This is the counter-evidence that can be obtained by looking at the figures most often reproduced by "positive" racists as current examples of the Nordic-Aryan type: they are the faces of good young men, policemen, professionals and sportsmen, completely in order in terms of head size, hair colour and eyes, in the expression of whom, however, it would be

difficult to find the slightest spark of that symbolic fire and of that irresistible, Olympian superiority which is present from what has come down to us of the ancient traditions of the Hyperborean super-race. And, as we shall see, the analysis of the typical civilisations on the basis of the "races of the spirit" goes on to give further confirmations to such theses.

While, therefore, in Aryan Romanic races, the Nordic element can above all be found and reawakened in the form of a spark, of "genius", of an explosion or creative resurrection starting from within, in Germanic races it is found above all in terms of a common biological type with a corresponding sense of measure, of discipline, of order, with a style which to a large extent is based on instinct and heredity and rarely reflects something beyond the race of the soul. It is not by chance, therefore, that racism, in Germany, has had a particularly biological orientation; nor is it by chance that it goes to emphasise above all the defence and preservation of the race of the body, almost because of a kind of "angst complex" – that is, having an instinctive sense of the dangers that a race runs, when it appears mainly in the second form, in the semi-automatic one: a form that, as such, does not allow adventures and to lightly face the mentioned "tests of reaction".

With regard to the Romanic people, and especially the "Italian race", due to the different situations in which they find themselves, the doctrine of race can and must instead proceed in quite different formulations and highlight other elements, less considered by German racism. While not neglecting the rest, it is on the deepest race that, by means of

appropriate evocations according to the third way of being, it can, as we shall see, take hold for its reconstructive action.

12. The Inner Race and Heredity. – Prophylaxis of Degenerate Heredity.

To complement the discussion of this topic, let us see how the ideas now set out are presented by introducing Mendel's laws of heredity. We have already pointed out that the concept of "idiovariation", of an internal change of the idioplasm independent from crossbreeding, already relativises the determinism of these laws and always lets us think about the possibility of a meta-biological intervention in the process of heredity.

Here we will add that Mendel's laws have been derived essentially from the study of phenomena belonging to the plant and animal kingdoms, so it is arbitrary to admit that they are equally positive and mechanical for that part of the human being which is neither at the level of vegetative life nor at that of animal life. We can deem valid Mendelian laws on heredity in what regards certain diseases, certain physical traits, certain gifts that are clearly a function of the body – and it is precisely from the confirmations obtained in this field that racist scientists have been led to illegitimate deductions. On the other hand, when it is different elements of heredity that are at issue, precise reservations are called for.

Secondly, these laws are clearly visible, and their effects can be clearly identified, in the process of simple heredity, in crossbreeds where simple components come into play, such as, for example, the red or pearly colour of a lion's mouth flower, the colour of a guinea pig's hair, the colour of a man's

hair, or a hereditary disease, etc. But, in considering the human race in the fullness of the term, the case is different; the type is composed of many elements, spiritual and bodily, and – this, as will be seen, is the cornerstone of second-degree racism – the typical function according to which all these elements are present in a given human type matters above all. First of all, therefore, we must ask ourselves this question: how is it that these elements are present in that certain unity? How is it that in a certain "pure" type one finds united, with a character of stability, precisely those qualities of body, character and spirit – if you will, that very group of genes? It is evident that here one must think of a force, a unifying and organising force, a force, moreover, already admitted even with regard to the animal species by the most enlightened biological tendencies, that have abandoned the silly Darwinian theory of natural evolution, the moment they declared themselves for "vitalism" and they recalled, in scientific terms, the ancient Aristotelian conception of "entelechy" (Driesch, Dacqué, etc.). The Mendelian law of "independence" – according to which the transmission of individual hereditary qualities would be carried out in an invariable and separate way not influenced by the coexistence of other elements – in the case of man, must come to terms with this force. It lies at the centre of race and, as has so often been repeated here, constitutes its ultimate essence. Now, nothing prevents one from thinking that this force, presupposed by the given and specific bundle of qualities or genies of every kind, is transmitted in an ethnic mixing, reacts on it, chooses, coordinates, produces a more or less similar type for an analogous functional use of elements, which need not be absolutely identical.

In addition, one must take into special consideration the case in which such a force, in crossbreeds, behaves like the qualities called, in Mendelianism, "dominant", those of the other type having instead the so-called "recessive" part (they are "covered" by the former in a certain group of descendants). When one of the parents is the bearer of the "dominant" quality – that is, we would say, when his "type" fully retains its energy-giving "form" – the qualities of the parent of different races (always relative, not absolute diversity) can also be present in the product of the crossbreeding, but suffocated, latent. Let these descendants be coupled again to new types of the original superior breed: we will have practically cancelled the de-hybridisation, that is the reappearance of the heredity derived from the parent of another race of the "recessive" type. This heredity will be practically absorbed, carried by the other as by a stronger current. The type is maintained, that is to say, it develops and continues in a series of types analogously corresponding to it: it remains dominant, organising, in some cases carried even higher and higher as the matter that presses against it and by which it must test itself is better. This, unless the inner lesion, the cessation of that tension whereby the type had the value of "dominant" occurs. Only then does de-hybridisation take over, that is, the dissociation and resurgence of the dominated recessive elements. But this is nothing more than the general phenomenon that occurs in every death. Even in the individual, when inner energy is lost with death (through a retreat of such energy according to a cyclical law in the natural case, through a violent action in the case of unnatural death), the beam of the elements that formed the organism melts, those elements become independent and go on to

follow the mechanical or chemical laws of the natural species to which they belonged: laws that, in our case, would be precisely those Mendelian laws of heredity. As skilful as it may be to compare a rotten potato that spoils a sack of good potatoes into which it is put, instead of being made good by them, this image does not fit the scope to which we are referring here: it is valid only to indicate the plane on which the concepts of scientist racism, if unilaterally assumed, can maintain all their value.

After all, the fact that some races have, compared to others, a "dominant" character, appears positively, even if one wants to limit oneself to a material plane, not decisive for the subject. Thus, Salaman observed that the Germanic facial type dominates over the Jewish one in the crossbreeding, so that, out of 328 children coming from mixed German-Jewish families, only 26 clearly present the Jewish type. Likewise, it was positively noted that, in the crossbreeding between Europeans in general and Jews, and even between Europeans and Hottentots, it is always the high and thin shape of the nose that dominates over the wide and short one. In the Jewish stock, the so-called Sephardim, or Spanish Jews, represent a sort of aristocracy compared to the Jews called instead Ashkenazim: it is again the thin and almost Aryan nose of the former that predominates over the short and thick one of the latter. Other research has established the dominant quality of the Nordic type with respect to the "Eastern European" (*ostisch*) race in the descendants in mixed unions, as well as that of the Anglo-Saxon type with respect to the mixed racial elements of South American republics. All this proves that the racial types are also different in terms of

potential and in cases which are beyond the scope considered here, because we have always intended to refer – bear this in mind – to crossbreeds of similar races.

However, as soon as the word "potential" is uttered, one is necessarily led to consider imponderable factors, but nevertheless just as positive, and often more decisive, than "ponderable" ones. In fact, "potentiality" is not set in numbers and patterns: it is essentially conditioned by an inner state, on the basis of which it can intensify as well as decay. In the second case, the "dominant" quality, ascertained at first and inscribed in the register of a given breed, from a given moment, no longer manifests itself, or only sporadically. Therefore, even after having taken due account, in the laws of heredity, of the "dominant" and the "recessive", one should not generalise and hypostatise the findings, once made, but should always ask oneself, not only with regard to a race as a whole, but also with regard to its individual members, in what phase one is at, what tension a dynamometer records, to determine the measures of which elements of a spiritual character have a part that is not only not insignificant, but often also predominant. All this is valid as a criteriological and methodological premise for a dynamic, rather than static, theory of race and heredity. In short, considering race in men and women, we will define an element to be kept in mind in this regard.

What the traditional doctrine of race can grant unreservedly, however, is that Mendelian and more general laws on physical and psycho-physical heredity certainly apply in cases of pathological heredity. It is essentially here that the views and

laws of biological racism on heredity give valuable points of reference. From a practical point of view, measures must certainly be approved to prevent a faulty heredity from being passed on to other generations, and not only that, but one can also think of a strengthening of the same requirement, so that, in a people or nation, the inferior elements of a given race in the generic sense do not numerically override the superior elements. Against such measures, the objection has been made, as is well known, that among the "geniuses" of western humanity are often found not only people of dubious racial purity and dubious "Nordicism", but also men affected by physical deformities and diseases of even hereditary character: exponents, therefore, of that inferior or diminished race, which with adequate prophylactic measures biological racism would like to eliminate or, at least, neutralise. What should we think about this from the point of view of a complete doctrine of race?

In the first place, one must discriminate against the cases made by opponents. That is, we must see to what extent, in this respect, we are dealing with truly superior personalities. The scale of values, from both the traditional and the racist point of view, is not exactly in the same terms as the modern and, above all, the "humanistic" mentality. So, for example, the qualities of character are for us higher than those of an abstract intellect or vain aesthetic creativity. A man who, though semi-illiterate, has experienced the feeling of honour and fidelity, is worth more to us than a narcissistic graduate academic ready to stoop to any flattery in order to advance, or a cowardly scientist: heroic and ascetic values, the only ones

that justify life with something which is "more-than-life", are higher than everything to us.

But even after discriminating according to such anti-humanistic and anti-bourgeois criteria, there are, of course, cases of superior people not perfectly in order with respect to physical health and race. In this regard, one must think of a situation similar to that for which, as we have seen, crossbreeds sometimes have the value of a reactive, of a stimulus that awakens. In the examples which can really corroborate the objection in question, we are dealing, so to speak, with crises, or fractures, or situations of inner instability which have opened up some glimmers on a reality from which, due to the stiffening within the limits of the physicalised self proper to the most recent man, the types we are talking about would otherwise probably have been precluded. But it is evident that such cases can have no value neither as an example, nor as a rule: and it would be difficult to show superior qualities which are manifested hereditarily with a correlative equally constant pathological or racially impaired heredity; the only case, this one, in which the objection could really have weight. With the prophylactic measures already indicated, it is quite possible that, at first, in some sporadic cases, intuitions propitiated by lacerations or contrasts may be prevented; but it is certain that this loss will, at a later stage, be over-compensated, provided that one keeps in mind, and indeed in the foreground, what has been said about the inner conditions for the integrity and domination of super-races. In fact, in order to prevent any misunderstanding, we say in no uncertain terms that those who claim to realise the superior ends of racism and to bring

to life, to a certain extent, the superior pure racial type by means of purely prophylactic and biological procedures, would repeat the attempt to construct the *homunculus*, the artificial man; a vain and absurd enterprise. The prophylactic measures already mentioned can only serve to remove obstacles, so much so that previously hindered faculties, whose origin is supra-biological, may manifest themselves again: but they can neither create, nor, by themselves, reawaken these very faculties, because nothing comes from nothing. Racial prophylactic measures in terms of heredity and selection of heredity must therefore be considered as part of a broader and more complex action and be put into practice without ever losing sight of the whole.

13. The Sexes and Race.

On the basis of the ideas now set out, the question of crossbreeding should also be reviewed, and the question of the sexes should be thoroughly examined. Here too, in racism, one finds that problems of this kind are almost never posed, a curious contradiction. While it affirms difference, just as, contradicting this principle, racism considers all human types in the same way – i.e. as subjects in equal measure to the same biological laws –, so it seems to have never thought that, in a normal way, the heredity and power of race can have a different weight depending on whether it is a man or a woman. Some, to whom the problem has appeared, have even gone so far as to solve it upside-down, assuming, again, on the basis of simply biological considerations, a greater power of preservation of race and type in the woman.

From the point of view of traditional teaching it is exactly the opposite which, in the case of a normal humanity, is true; and this teaching, if worthy of a much lesser attention than that which today some people give to the most blatant and insignificant biological considerations, could provide very useful cues for a problem of no small importance, which is that of the technique for the elevation of relatively inferior races through various cycles of heredity. Thus, in the most ancient Indo-European code – the *Manava-Dharmashastra* –, the passage of a non-Aryan in the castes of the Aryans is admitted after seven generations of crossbreeding kept on the male line and this number seven reappears also in other traditions in similar circumstances, while, referring to the cycle of a single human life, it is that of the years that, according to modern research, are necessary for a periodic renewal of all the elements of the body. The aforementioned code states on that occasion what, from the traditional point of view, should be considered as a cornerstone for the above mentioned question: male heredity cannot be put on the same level as the female one, because, in principle, the former has the quality called "dominant" by Mendelianism, the latter the "recessive" one. Therefore, when the woman is of a superior race, her superior heredity is overwhelmed in the mixing, while the superior male heredity, in the opposite case, is not necessarily contaminated, except in limited or exceptional cases, and except what we will say about being a man. "Whatever the quality of a man to whom a woman is by legitimate rite united – it is said in the already quoted text (IX, 22) – she acquires it like the water of a river joining the ocean. And again (IX, 33-36): "If one compares the creative power of the male with that of the female, the male must be

declared superior because the offspring of all beings is distinct from the male characteristic. Whatever the sort of seed that is thrown into a field prepared in the appropriate season, this seed develops into a plant endowed with particular qualities, which are those of the (male) seed". Complementing the image, at most it can be conceded that when the field is not prepared and the season is not suitable, the male quality, in the offspring, will be hindered or incapacitated, or will undoubtedly wither, but it can never happen, because of a miraculous power of the soil or of the season – that is, in the analogy, of the woman and of the psychic conditions of a sexual union – that a seed, let us say, of a palm tree produces a juniper plant. This, as we have intentionally pointed out, as long as we have a normal world in sight, since it is that which is always presupposed by every traditional teaching.

So, if we want to know what we should think about this today, rather than questioning biology, we should specify the extent to which the modern world, in terms of the state of the sexes, can really be called a normal world. The answer, unfortunately, can only be negative. The modern world almost no longer knows what it means, in a higher sense, to be a man or a woman; it goes towards an indifferentiation of types which is already very visible on the spiritual plane, and, from this, seems here and there to translate on the physical and biological plane itself, giving rise to worrying phenomena. For quite some time, in the West, virility and femininity have been considered as things simply of the body, rather than qualities, above all, of the inner being, of the soul and of the spirit. In this regard, little is known in the West about the polarity, the distance, the different function and

dignity of the two sexes. And so very important problems concerning race are today considered in their external and consequential aspects, rather than in their internal and substantial ones: e.g. there is so much concern about the demographic problem and all sorts of institutions are created for hygiene and social welfare and the increase of race in the strict sense, but the fundamental point is overlooked, which is the meaning of the relationship between the sexes and the precise imperative that whoever is born a man should be a man, and whoever is born a woman, a woman, through and through, in spirit and body, without mixing and without attenuations. Only in this case do the traditional teachings mentioned above have validity and open up almost unlimited possibilities for the selection and elevation of races through suitable crossbreeding and hereditary processes; certainly not in the case where, as today, we see, in the regard of being a man or a woman, an even more oblique mixing than in the regard of being of one race or another: in which beings are men in body yet female in soul or spirit, and vice versa, not to mention the propagation of sexual and psychic inclinations of an even pathological nature.

But here we must refer the reader to what we have already written on this subject in our *Revolt Against the Modern World*, also dealing with the death of races. Since descendants are not formed by combinations of hereditary elements made in the laboratory or in special state institutes, but arise from the unions of men and women, it would be logical that, as a premise to any active conception of race and to any discrimination of one race or the other, the race of males and the race of females should be defined and separated in the

bodily, psychic and spiritual completeness itself, in view of which we have formulated the theory of the three degrees of racism.

There is, in addition, a singular circumstance to be noted, which confirms the fact, already noted, that races, which biologically have retained more from the Nordic type, sometimes find themselves, from the inner point of view, in a greater degree of involution and disintegration than others of the same family: we mean that Nordic – Germanic and Anglo-Saxon – peoples are those in which the traditional relations between the two sexes have been more subverted. The so-called emancipation of woman – which in reality only means her mutilation and degradation – has in fact started among these people and has had the greatest grip on them, whereas, in Romanic people, albeit with bourgeois and conventionalist reflections, something of the normal and traditional way of seeing has still been preserved. The last straw, then, is that some foreign racists, not even suspecting to do so, simply echoing an anomalous state of fact of relatively recent date, which concerns themselves alone, exalt as a presumed characteristic of the Nordic race the banality of relationships such as those of companion to companion and the so-called "respect for woman", while they would like to make the Asian prejudices of the lower races of the South responsible for any conception based on due distance, polarity and the different dignity of the two sexes. It must be acknowledged that, if such misrepresentations were taken as principles, the path taken would lead less to the awakening and re-integration of the pure Nordic type than to a further involution – in the sense of a trivialisation and an inner

levelling of types – of what of it still remains in the Germanic people.

14. THE MALE RACE AND THE FEMALE RACE.

To have spoken, just now, of the "race of man" and "race of woman" is not an entirely gratuitous extension of the concept. We believe, in fact, that those who really want to understand the reason for things should not completely ignore the observations made in a well-known work by Otto Weininger, especially in two points. First of all, in the determination of the type of pure man and pure woman, as the basis for measuring the "quantities" of the one and the other that are found in each individual and therefore to be able to adjust accordingly. Secondly, in the bold idea that the relations between true man and true woman correspond analogously to those that exist between the Aryan race and the Semitic race. For Weininger, man is to woman as the Aryan is to the Semitic. Weininger devoted himself to researching the feminine qualities, which appear as a precise match of those typical for the Semite and the Jew. Such research, to a large extent, is tendentious; half-Jew as he was, Weininger, even unwittingly, was essentially led to demean and degrade – he did not seek the true value of woman where he had to seek it. Nevertheless, the idea, in his view, remains valid that, from the point of view of a normal and differentiated conception of the sexes, man and woman appear almost as the expression of two different, if not opposing, races. It is therefore a serious defect of descriptive and typological racism not to take this into account in its efforts to identify and describe the characteristics of each race and thus of not asking itself

whether certain qualities, normal for the male type of a given race, continue to be so when it comes to its female type.

Those who wish to remedy such a defect should of course also consider the sexes in their psychic and spiritual aspects. From this point of view, it is certainly absurd to conceive, for example, as normal, that the "Nordic" woman embodies the same values as the pure Nordic man – that is, everything that is calm and dominating superiority, solitude, sense of distance, active detachment, connected with a readiness to attack, and much more, as we shall see. Without even having to refer, with Weininger, to Semitic peoples, if one does not have to come to a levelling and therefore to a bastardisation, it is instead desirable and normal that the Nordic woman herself should have psychic and spiritual qualities of her own, which have a central position in different, not Nordic, races.

After all, once the race of the body, the anthropological race, is left out, where female racial differences are known and evident, on the plane of the race of the soul the distinctive characters of the women of the various races are much less pronounced than in the case of man. In fact, then, as a race of the spirit, they often give rise to a true indifferentiation. The true bearer of the race of the soul and, above all, of the race of the spirit, is man; it is above all in him that the principle of difference is found, while in the feminine element the principle of equality is more reflected. It is not by chance that ancient traditions associated, in a cosmic analogy, the feminine element to that of matter or formless power, *ylé*, *dynamis*, and the masculine element, instead, to the celestial principle of form and individuation; it is even less by chance

that ancient gynaecocratic and matriarchal civilisations, as an immediate consequence of the pre-eminence granted to the feminine principle in its various forms, maternal or Aphroditic, had as characteristic promiscuity, communism, natural law, general equality.[3]

Strictly speaking, in front of every man worthy of the name, the real woman, the one that our parents significantly called "well-bred woman", should appear as something dangerous, as an extraneous principle that attracts, creeps in and asks for an inner reaction: almost the same type of reaction of which we have said, talking about crossbreeds, where an admitted extraneous blood tests the type and gives rise to two possibilities: either to an awakening, to a reaffirmation and to a vivification, or to a dissolution and to a lowering. In the first case, man lives up to his function and, according to the traditional teaching already referred to, his qualities will remain and reaffirm themselves intact in the offspring, with the "dominant" character. In the second case, in more or less larval forms, a degeneracy, at least internally, of the type will take over; uncontrollable forces will take over in the processes of heredity, the protection of race will become a problematic matter, until the borderline case occurs, that is, the return, in new forms, to the spirit and promiscuity of the gynaecocratic civilisations derived from anti-Nordic races or from the degeneracy of the Nordic ones.

[3] See the considerations developed by Bachofen in the aforementioned work.

PART THREE: THE RACE OF THE SOUL AND THE SPIRIT

1. Second-Degree Racism – The Race of the Soul.

We now return to the specification of the three degrees of the doctrine of race. A theory of the race of the soul and a typology of the soul of races should be considered as second-degree racism. Such racism has to identify the elements, primary and irreducible in their own way, which act from within, making groups of individuals manifest a constant way of being or "style" in terms of acting, thinking, feeling. Here we come to a new concept of the racial purity of a given type: it is no longer a question, as in first-degree racism, of seeing whether a given individual presents that given group of physical or, also, generically characterological characteristics, which make it conform to the hereditary type, but it is a question of establishing whether the race of the body brought by a given individual is the adequate, conforming expression of his race of the soul, and vice versa. If this is the case, the type is also pure in accordance with the second-degree investigation. This therefore integrates the results of that of the first degree, because it no longer considers the various bodily characteristics in the abstract, in a simple classification, and as they might also appear in masks, instead of in faces and living individuals. Instead, it tries to grasp their secret, that is, what they express, the function according to which they are assumed and by which, case by case, they can also mean something different. As we have already mentioned, a nose of a given shape and an elongated, dolichocephalic, skull can be found both in a type of breed derived from the Nordic stock and in a specimen of African races: but in either case it

is evident that they do not have the same meaning. Moreover, it may happen that a given type has, for example, prevailing characteristics, e.g. Mediterranean, in terms of anthropological race of the body – so much so that first-degree racism would assign it to the Mediterranean race or to the man of the Western race: however, further research may find that those Mediterranean traits, in the type in question, assume a different function than what would normally be expected. The type of which we are talking about uses them to express, instead, a soul, an inner attitude, which is not Mediterranean, but e.g. Nordic or Levantine; something that gives the same traits a very different expressive value and sometimes leads to certain distortions or alterations of the outer Mediterranean element, which to the first-degree research are almost imperceptible or are considered irrelevant and negligible, while, to the second-degree research, they represent as many ways to grasp the "inner race". Here physiognomy, that is the study of the meaning of human physiognomy, will have an important part: it will, however, develop in different directions than the previous one, which conceived each individuality separately instead of as a member of a given supra-biological community, of a given race of the soul.

It is on this higher plane that anthropology and palaeoanthropology become precious auxiliaries for the research of primary racial elements which entered into composition, overlapped or clashed in the earliest days of civilisations. For the highest tasks of the doctrine of race, it is not enough to have ascertained the presence, for example, in the Italic origins, of a given number of typical skeletons and

skulls and, integrating such research with the archaeological ones, to be able to affirm the existence of an ancient, pure Nordic-Italic human type. One would not, with this, go outside of the museal field. It is necessary, in addition, to make this type speak, to penetrate what a given bodily form expresses, what a given human structure is a symbol of. This is impossible, without passing into the domain of second- and, to a certain extent, even of third-degree racism, disciplines that work with other methods of research and use another order of documents and testimonies.

As second-degree racism one can consider the so-called *Rassenseelekunde* or "psychoanthropology" of L. F. Clauß, with regard to its methods and general criteria. The need for such research has been made clear by Clauß with convincing examples. Consider, for example, the phenomenon of understanding. In reality, there are far too many cases of people, who are of exactly the same race of the body, of the same stock, sometimes even – as brothers or fathers and sons – of the same blood in the most real sense, but who nevertheless fail to understand each other. A frontier separates their souls, their way of feeling and seeing is different, and against this the common race of the body and the common blood can do nothing. There is a possibility of understanding, and therefore of true solidarity, of deep unity, only where there is a common "race of the soul". Here, subtle elements of an instinctive sensitivity come into question. While, for long years, nothing has been suspected, in a given circumstance it can happen that a given person with his way of acting gives us the clear sensation that he "is of another race" and, then, there is nothing more to be done with him, relationships of

various kinds may still exist with him, but always in a deep restraint, in a deep distance. He "is no longer one of us". Usually, here, we speak of character. The expression is vague. There is, in fact, no "character" in general, but there are different ways, conditioned by the inner race, for character qualities to appear. For example, the way of being "faithful" of a being of the Levantine race is different from that of a man of the Nordic or Dinaric race. The way of conceiving heroism of a Mediterranean man is different from that of a Japanese or a Russian, to use generic expressions and not to enter, here, into the precise denominations inherent in a doctrine of the race of the soul.

2. The Race of the Soul and Culture. – The Place of the Jewish Problem.

Which, evidently, in this way also goes to articulate the domain proper to many cultural values, satisfying the fundamental need to give prominence everywhere to what is "form", difference, and avoiding, to that end, supposing a unilateral and degrading dependence of culture and civilisation on the mere race of the body. Not only do the qualities of character reflect a certain style, different according to the races of the soul, but the second-degree research can easily come to the more general observation that, for example, there are no researchers, warriors, ascetics, merchants, artists, etc. abstractly and in general, but that there are many distinct ways, conditioned by inner race, of being a researcher, a warrior, an ascetic, a merchant, an artist, etc. This poses the problem of identifying the various "laws of style", i.e. the forms that are really suitable for the expression of a given meaning, a given activity or a given fundamental attitude

within a given race of the soul. This problem, as is clear, is of fundamental importance for the practical tasks of racism, especially for those of a prophylactic nature in culture and forms of social life. For example, as it has been posed in Italy, the Jewish question was visibly and rightly inspired by considerations proper to racism not of the first, but of the second degree. The Jew in Italy was banned not so much on the basis of biological racial considerations, but following the criterion of deeds; not so much because the Jew always shows physical characteristics absolutely opposite to those of Mediterranean races that also appear as components of certain parts of the "Italian race", but above all, because of his "style", his attitude, and the corrosive and disruptive action that the Jewish race exerts in social and cultural circles, with rare exceptions, often even unwittingly, by nature, in the same way that burning is proper to fire and biting and poisoning to a viper. This style, this Judaism as a race of the soul, is immediately felt by anyone who is of a different race and has not been completely burned by the "values" of the neutral and internationalistic modern civilisation. It constitutes a much more secure basis than any biological consideration can offer, since, in fact, Judaism is a unity defined essentially by a race of the soul, by an unmistakable and hereditary "style" of action, attitude, life.

In this regard, however, there is a counterpart. Much has been said in the Italian racial controversy about "honorary Jews". This alludes to people who demonstrate a Jewish mentality and "race of the soul", even when they are in full compliance with the race of the body. In the *Talmud* we read about a person who went to a rabbi, saying: "Come, let us unite, let

us all become one people." The rabbi replied: "With pleasure, except that we Jews are circumcised, so there is only one way to go about it: let us circumcise you too." De Vries De Heekelingen, recalling this anecdote, rightly points out that in the modern world there has been a reverse assimilation: it is not a matter, of course, of material circumcision, but of spiritual circumcision – it is a fact, however, that, just as the Jew has managed to make his way among the non-Jewish civilisation, so the non-Jew has often made his own a mentality and a way of being originally proper to the Jew. This being so, one sees the practical usefulness of second-degree racism. It allows anti-Judaism to be coherent, complete, impartial, giving it the means to identify and combat the Jewish mentality, even where it is manifested without a direct reaction to Jewish blood, in individuals Judaised in soul and in their way of being and acting, despite being, in body, one of the races derived from the Nordico-Aryan stock.

3. Origin of the Races of the Soul.

Where do "races of the soul" come from? Evidently, in the case of completely pure races, of a single cast, so to say, they represent the psychic expression of the particular formative energy which, on the physical plane, is expressed in the specific and typical features of the anthropological race of the body and which lies at the basis of their inseparable unity, even though they belong, in themselves, to an even higher plane. According to the ancient tradition, the soul is not simply what modern psychology considers, i.e. a set of "subjective" phenomena and activities carried out on a physiological basis; for that teaching, the soul is instead a kind

of entity in itself; like the already mentioned *linga-sharira*, or "subtle body", it has its own existence, its real forces, its laws, its heredity, distinct from the purely physical–biological one.

From this point of view, one must think that the races of the soul are subject to events analogous to those of the race of the body, yet, to identify such events, therefore to know about the genesis of the races of the soul, about their essence and the laws conditioning their development and integrity, the immaterial means of investigation already known to ancient traditional sciences, unknown to modern culture, would be needed, because, in the latter, one finds a deformed memory thereof in certain theosophist and "occultist" currents, which so-called "scientific" research, however, does not even suspect. This being the case, today it is necessary to proceed by inductive or intuitive means, instead of starting from a precise corpus of knowledge. To be kept in mind as an important methodological cornerstone is, in any case, the principle that there are two distinct lines of heredity, one of the body and the other of the soul, lines which, after races and traditions have lost the original purity of absolutely prehistoric times, may also diverge. So one must consider that, while the line of physical heredity is that of a visible and identifiable continuity, because it rests on the process of natural generation, the line of the heredity of the soul has instead its continuity only on another, no longer sensitive, plane, and can therefore connect individuals who may have nothing in common in space and time.[1] We will return to this when we

[1] See Julius Evola, *Maschera e Volto dello spiritualismo contemporaneo*, Turin: Bocca Editori, 1932 [4th ed., corrected with an appendix, Rome: Edizioni Mediterranea, 2008; Julius

talk about the problem of birth. Here the complexity, which, already as expressed in these terms, the problem of physical heredity itself has should be noted, provided that it is not considered with positivistic short-sightedness: in fact, since the soul has relations of reciprocal action with the body, in the case of the divergence of the two heredities there will be, in the physical heredity, due to the influence of the other, modifications that cannot be explained by what, in its domain, biological and anthropological research can ever ascertain.

However, since this is not the right place to go into such an order of considerations, because they would presuppose knowledge of the traditional conception of the multiple states of being, to be substituted for the way in which today all the major problems relating to man, life, death and the world are considered, let us return to the point from which we started, to say that when we are faced with a state of racial mixing, the races of the soul must be considered as the result of three factors. The first, which is essential, is precisely the race of the soul as a distinct entity; the second is the influence which a body of a mismatched race may have exerted thereupon and, through this body, which is the positive centre of relations with the outer world, an inadequate environment; the third is the influence which an even higher element may have exerted, that is, the race of the spirit, in the case of a new divergence between soul and spirit, as well as between soul and body.

Evola, *The Mask and Face of Contemporary Spiritualism*, London: Arktos, 2018].

Strictly speaking, since the unity of the various elements does not occur at random and by automatic laws, but on the basis of analogical and "elective" connections (this too will be clarified later), despite divergences, one can admit, as a working hypothesis and probabilistic criterion, a certain correspondence, in the sense that, for example, out of a hundred types that present, as a race of the body, racial purity, let us suppose, of the Nordic type, one can assume that there is a greater number of cases in which it corresponds potentially also to a congruous psycho-spiritual qualification, than among a hundred types whose race of the body is neither Nordic nor of Nordic origin. The reservations to be made to such an assumption are as follows: first, that which has already been made by saying "potentially", given that, as we have seen, there are cases of pure breeds that are half-lifeless or have entered into involution in terms of the race of the soul; secondly, because it is necessary to consider the cases of "preferences" – the law of affinities may have made the manifestation of a given type of personality in a certain race of the soul preferable, but, according to such a conjuncture, this choice has to be paid for by the acceptance of a race of the body that does not correspond (for example, in cases of resuscitation of the race in the second of the forms considered in Part II, 11, *Three ways of Appearing of Race*, elective affinities would lead precisely to a manifestation in mixed more than in pure, but inwardly decadent forms); thirdly, because "analogy" and "elective affinities" are terms which, here, refer to states which are not simply human states of existence, so that criteria are valid for them which may not even coincide with what the common mind would find itself led to suppose and believe natural, logical and desirable.

4. Can New Races be Born?

In our work *The Myth of the Blood* the reader will be able to see which races of the soul Clauß believed he could identify and which races of the body, for him, constitute the normal correspondence. It is not the case, here, to proceed to a discrimination of what is acceptable, or not acceptable, from the traditional point of view, in Clauß' theories, which, moreover, constitute the only positive attempt made so far in this field. One can, moreover, ask the question whether, in conditions of mixing, such as the present ones, there is a numerical correspondence between races of the soul and races of the body. The case in which certain races of the soul, by virtue of certain cyclical laws, emerge in new forms, operating, to this end, a sort of selection in ethnic mixings, with the result of a gradual and more or less perfect enucleation of racial types, which seem indeed new, should also be considered. In their most external side, these are precisely the processes in which an idea that has become a collective and ideal state of mind of a given civilisation gives rise to a human type almost in the features of an actual new "race of the body".

Such processes are real and are an extension of what is positively found in individuals. The organically shaping force proper to an idea sufficiently saturated with emotional forces is, here, demonstrated by multiple examples. One may recall the various cases in the field of hypnotism and hysteria. One may recall the phenomenon of stigmatism and similar others in mystical life, determined by a state of mind and a religious idea. Of particular importance are the examples of the influence of the state of mind or of a given image of the

mother on the child she gives birth to and bears the traces of. The borderline case, in this regard, is so-called *telegenesis*. A woman whose sexual intercourse with a black man has ceased for years can give birth to a black child in her union with a man, like her, of White race: here an idea confined under special conditions in the subconsciousness of the mother in the form of a "complex", even years later, has acted formatively on the birth. If all of this is really possible, it may well be that a similar process will be repeated on a collective plane. An idea, given that it acts with sufficient intensity and continuity in a given historical climate and in a given collectivity, ends up giving rise to a "race of the soul" and, with the persistence of the action, makes a new common physical type appear in the generations that immediately follow, to be considered, from a certain point of view, as a new race. The thing has an ephemeral character when, in processes of this kind, there is no evocation, again of deeper principles, that is, belonging to the plane of the spirit, in which, in the final analysis, the ultimate and "eternal" roots of the true, original races, are found: only then is the new race but a product of conjuncture. Erroneous, however, is the opinion of those biological racists who, generalising and, as usual, having regard only for the forces acting in very limited horizons, believe that all the types originating in this way and not reduced to the races they distinguish and catalogue, should dissolve in the short term. The case of the Jewish type would already prove the contrary. This type has been drawn from an ethnic mixing including different racial elements under the action of a "race of the soul" and has persisted with sufficient stability for over two millennia: something not always easy to see in, so to speak, "regular" and "natural"

races, according to these racists. There is therefore all the more reason to admit such possibilities when the process of formation is based on a spiritual evocation, as we have said, because then contact is established with something more original than these supposedly natural and elementary races – and relations are reversed: it is these races that prove unstable and dissociate themselves, until the truly pure type appears in a new and ancient race at the same time, as a result of essentially supra-biological forces. The importance of all this with regard to practical and creative racism is clearly visible.

Just as the considerations proper to first-degree racism can be considered decisive when it comes to "races of nature" or races that have become such by involution, so the considerations proper to the plane of "races of the soul" are fundamental where it is on the "soul" element that a given cycle of civilisation has put the emphasis. If such a cycle can represent a "more", a resurgence, in the face of the level of the "races of nature", however, it always presents anomalous characters from a superior point of view, since, normally, it is the spirit, and not the soul element, which should be the ultimate point of reference of the hierarchy of the three elements of the human being and therefore also the true guiding principle in every civilisation really "in order".

5. The Race of the Soul and Myth. – Limits of Myth.

Thereby, the limits of validity of the doctrine of race of second-degree remain defined. The theories, right and ingenious in many aspects, of Clauß can be criticised precisely for having considered the races of the soul as the ultimate and primary realities and their frontiers, as insuperable, because,

for him, there would be no higher point of reference. This is right only *sub conditione*, that is to say in the assumption that the consideration is brought to civilisations found in the already mentioned, and not completely normal, state of pre-eminence of the soul element. To break with the frontiers of the races of the soul would, in such a case, open the way to a dissolution both of the race of the body and of that which may be found in it of the race of the spirit, since, in this case, the one and the other have their basis in the former. In the normal way, however, the races of the soul depend on the races of the spirit, of which they represent many different expressions, the particular differences being then taken up by more general differences.

It is for this, and for the fact that the traditional point of view has only regard for conditions of normality, that we have not thought it necessary, here, to proceed to a definition of the races of the soul and to see to what extent the views of Clauß in this regard are acceptable and can be used. On the other hand, the races of the body considered by Clauß as corresponding to those of the soul belong, in principle, to the group of races drawn from the Hyperborean and Nordico-Atlantic primordial stock. It follows from that, if we are dealing with the essential, and not the accessory, the differences of the corresponding races of the soul could not be considered as absolutely primary: in the various "style" of the "active (Nordico–Germanic) man", of the "man who presents himself" (Mediterranean), of the "man of evasion" (Dinaric), etc. – to use the terminology of Clauß – it can therefore only be a matter of various instruments of expression of common spiritual modalities of the original stock. In reality, just as the

characteristics identified by anthropological racism do not become expressive if considered as paths of the race of the soul, so the modalities of the races of the soul only reveal their deeper content with reference to the races of the spirit and, in the specific case of Aryan races, to the various, original and derived, normal or abnormal, forms assumed by the Hyperborean spirituality and tradition in the development of its cycle.

This does not mean, however, that, for practical tasks, the results of the second-degree doctrine of race have no particular importance. While the most advanced currents of European renewal and reaction have certainly surpassed the plane corresponding to the bodily principle, it cannot be said that they have also reached the plane of the pure "spirit" element and have already led the masses, or even only a sufficiently numerous and officially recognised élite, thereto. At the present point, it is the plane of the soul, therefore all that is suggestion, feeling, passion, direct inner reaction, that predominates. This being the case, it would be absurd to think of an action of awakening and reaffirmation of race starting from the purely spiritual plane. In order to act, the corresponding values must rather be given in the already mentioned form of "myths", of suggestive powerful ideas, capable of capturing and deeply impressing the irrational and animic energies that nourish the said movements and through which the renewal of the political-social conscience of the corresponding nations is taking place.

However, it should be understood that, in this, there is only a criterion of opportunity, of practical utility, conditioned by a

certain factual situation. What, in order to be able to act formatively, for most people must be presented in the form of myth, must be known by an élite at least in the higher form of spiritual reality and affirmed on the basis of neither irrational or sentimental but supra-rational forces. This is the equivalent of what, with reference to another plane, can be clarified by saying that, behind the hypnotisers and the great agitators of crowds, there should be – if necessary, invisible and ignored – true spiritual leaders. In the opposite case, one is fatally exposed to dangers of no small importance. Myth, in the irrationality that is proper to it, when it is not a given disguised way of appearing as a spiritual principle, is an instrument which can easily be snatched from the hand of the one who has grasped it. By means of appropriate infiltrations and deformations, obscure forces can lead the process of subconscious evocation determined by these "myths" of a purely irrational nature in directions and towards ends that are quite different from those that a sure instinct had sensed as just. And the point at which, in such cases, the deviation becomes perceptible is usually the point at which it is too late to be able to fix it, or even just to break away from the current already in motion, now obedient to other forces.

Apart from theoretical considerations, these practical reasons justify the need for a complete doctrine of race to culminate in third-degree racism, considering the race as spirit, beyond that of the soul.

6. The Mystery of Birth. – Historical Heredity and Heredity from Above.

In setting out the guiding principles of this part of racism, however, it is appropriate to make some considerations

relating to the problem of birth, to clarify definitively what has been said about heredity.

Even when all the main objections that, from an immediate, practical or intellectualistic point of view, in good or bad faith, are usually made against the doctrine of race have been overcome, one seems to remain unsurpassable and decisive. One can say: "Well, everything you say is right. But, all things considered, is it a man's fault if he was born in a certain race and not in another? Is he responsible for the fact that his parents and ancestors are Aryans, Jews, Negroes or Redskins? Did he want all this? With your theory of race you remain, in spite of everything, in a purely naturalistic point of view. You make a destiny of a natural given, and you build your system on this, instead of focusing on those values in which human responsibility can truly enter into play and be considered imputable."

This is, in a way, the *ultima ratio* of the opponents of racism. And it must be conceded that such an objection is not artificial and strange, but of real significance, if we do not adhere to the materialistic and collectivistic degradations of the doctrine in question and instead place ourselves from the traditional point of view, which always highlights the values of personality. Considering that objection certainly means tackling the problem of birth. From a higher, spiritual point of view, the justification of the racist idea depends on the problem of birth and its solutions.

Reaching, in this regard, basic principles, however, is very difficult, as long as one remains within the framework of the views introduced by the advent of Christianity in the West.

And this is not by chance: race and super-race, the cult of blood, Aryanity, etc., are all concepts that were formed and affirmed essentially in pre-Christian civilisations. It is in such traditions and in their wisdom that one must therefore look for the elements for the solution of the problems that the resumption of those ideas today is going to arouse. Any reference to more recent conceptions of man and life will only provide us with incomplete and often inadequate points of view.

Thus it should come as no surprise that the problem of birth remains remarkably obscure in the order of Christian worldview. For precise and certainly not arbitrary reasons, which we cannot expound here, the Church had to reject the idea of pre-existence, which previous traditions always recognised: that is to say, it denied that the spiritual nucleus of personality exists prior to earthly birth and, of course, to conception as well. In Christian theology, things are not as simple in this regard as this denial would have us believe. However, it is a fundamental view of Christianity that every human soul is unique and is created by God from nothing when it is blown into a human body or embryo capable of receiving it. That a man was born in one race rather than in another then becomes a theological mystery: "God willed it" and, usually, it is admitted that divine will is inscrutable.

The view of ancient mankind was a completely different one and it alone allows us to overcome the aforementioned objection. For a complete exposition, we must once again refer the reader to our work *Revolt Against the Modern World*; in summary, here we shall limit ourselves to saying that,

according to such a view, birth is neither an accident nor a fate willed by God; nor does fidelity to one's own nature mean passivity, but rather testifies to a more or less clear conscience of a profound connection of one's own self with something transcendent and superterranean, so much so that one can act in a transfiguring way. This is the essence of the doctrine of *karma* and *dharma*, a doctrine that should not be confused with the idea of "reincarnation". As has been shown elsewhere, the theory of reincarnation is either a conception foreign to "Aryan" spirituality, which is essentially proper to the pre-Aryan, telluric-matriarchal cycles of civilisation, or it is the effect of misunderstandings and deformations which certain traditional views have suffered in some modern theosophistic circles. And if in the traditional world, including in the Aryan one, there is apparently precise evidence in favour of the belief in reincarnation, here, in reality, it is only a matter of the symbolic form that a superior knowledge had to take with regard to the people and the non-initiated.

In any case, for the problem we are dealing with, we must refer not to reincarnation, but to the doctrine according to which the human self, as having a given nature of its own, would be the effect, the production, the way of appearing under certain conditions of existence, of a spiritual entity that exists prior to and transcends it. And since all that is time is in any case only something inherent in the human condition, so, strictly speaking, one cannot even speak of a pre-existence, of an antecedence in the temporal sense.

We are entering a very difficult field, precisely because the conceptions and expressions that we have formed in the existence down here and which, when applied to a different reality, can easily lead to misrepresentations and deformations, cannot be applied to it. We will say, in any case, that it is necessary to distinguish a double heredity. What comes before the individual in a temporal (not transcendental) sense, is the heredity of parents, of the people, of race, of a certain civilisation and caste, etc., so, more or less, everything commonly understood as heredity. But all this does not exhaust the spiritual reality of the individual, as materialism and historicism would like it to: what should rather be considered determinant and essential is an intervention from above, a principle assuming and using as its matter of expression and incarnation all that this heredity has gathered, with its laws and determinisms. Moreover, it should be considered that the biological-historical heredity of a given line is chosen and assumed when it can roughly be taken as a kind of analogical expression of a transcendental heredity.

Therefore, in every being, two heredities meet and converge, one terrestrial, historical, to a large extent positively identifiable, the other spiritual, supra-terrestrial. To establish the link between the two and, therefore, to determine the synthesis that defines a given human nature, there is an event, given in the various traditions with various symbols, and which cannot be examined here in depth. After all, as mentioned above, here acts a sort of law of "elective affinities". If we want to clarify this with applications, we shall say that, for example, one is not a man or a woman, of one race or caste or another, etc., because one is born in this way,

at random, either by "God's will", or by a mechanism of natural causes, but vice versa; one is born so, because one was already a man or a woman, of one race or another, etc., naturally, in the analogical sense, in the sense of a transcendent inclination or vocation or deliberation that we, for lack of adequate concepts, can only have a foreboding of through its effects. In a certain way, therefore, there is the interference of the horizontal line and the vertical line of an earthly heredity and a non-earthly heredity. At the point of intersection, according to traditional teaching, the birth or, to put it better, the conception of a new being, the incarnation, takes place.

Thus, race, caste, etc. exist in spirit before manifesting themselves in earthly and historical existence. Diversity has its origin "above", of which that which refers to it on Earth is only a reflection and a symbol. As one wished to be on the basis of a primordial nature or of a transcendental decision, so one is. It is not birth that determines nature, but vice versa, it is nature – in the broadest sense, because, here too, common words are treacherous – that determines birth.

7. Race, Classical Ethics and Romantic Ethics.

In the aforementioned work we have reproduced various traditional texts that clarify and confirm these views. We will recall, here, this passage from Plotinus: "The general plan is unique, but is divided into different parts, so that in the whole there are distinct places, some more pleasant and others less so – and the souls, themselves unequal, go to inhabit those distinct places, which correspond to their own differences. In this way, everything agrees and the difference

in situations corresponds to the inequality of souls." And, even more precisely: "The soul has first chosen its daemon and its life" – where Plato had taught: "It is not the daemon who chooses you, but yourselves who choose the daemon. You choose yourselves the destiny of that life, to which you will then be irreparably connected." These last expressions are of particular interest to us, since here the concept of daemon has nothing to do with the Christian concept of an evil entity, but has instead the closest relationship with the deepest forces of races, both of the soul and the body. Here too, we cannot go into the traditional doctrine in this regard, but only recall that, in this way, the "daemon", the "Lares", the "Penates", the "double" (which in turn is synonymous with the already mentioned "subtle body") are notions that in ancient times affected and reflected the precise knowledge of the true roots of the differentiation of the bloods, of the *gentes* and, finally, of the individuals themselves, on the basis of a totalistic vision of the world, taking up the invisible and the visible, and not the mutilated vision of the moderns, which knows nothing but material processes and "psychology". From these testimonies, which could be multiplied with reference to the traditions of all people, the idea of transcendental, or vertical, heredity, and of choice, which, on the basis of analogical correspondences, determines its connection to a "horizontal", historical-biological heredity, remains therefore confirmed. The consequences of all this with regard to the justification of the racist idea are clearly visible.

The central view of Catholicism is that God, while creating man from nothing, has let the miracle happen, so that this being created from nothing is free, in the sense that he can be

reunited to the root of his being, to God, or deny it, build himself up, dissipate, degenerate into a vain-willed creature. This doctrine, with the necessary transpositions, can be applied to the relationship between the individual being and the spiritual entity of which it is the creation and human manifestation. We mean that the individual being, within given limits, equally enjoys free will and that the same alternative is offered to him: either to want his own nature, to deepen it and realise it until he is reunited to the pre-human and supra-individual principle that corresponds to it; or to arbitrarily construct an unnatural way of being, devoid of relationship with his deepest forces or even in contradiction with them. This is exactly the opposition existing between the traditional, and above all, the Nordico-Aryan, ideal, and the "modern" ideal of civilisation. For the former, the essential task is to know and be oneself; for the latter, the task is instead "to build oneself", to become what one is not, to break all limits in order to make everything possible for everyone: liberalism, democracy, individualism, activist-protestant ethics, anti-racism, anti-traditionalism.

As it has traditionally been taught, the doctrine of pre-existence therefore leads both beyond fatalism and a misunderstood and individualistic freedom. Moving on to the most immediate consequences, in realising one's own nature the individual harmonises human will with the super-human will that corresponds to it, he "remembers", establishes the relationship with a principle that, being beyond birth, is also beyond death and every temporal condition: therefore, according to the ancient Indo-Aryan conception, this is the way for those who, through action, want to achieve

"liberation" and realise the divine. *Dharma* – which means one's own nature, duty, fidelity to blood, tradition, caste – here connects, as we have explained in the other book, to the feeling of having come here from afar and does not mean limitation, as "advanced minds" believe, but liberation. Brought back to this traditional view of life, all the main grounds of race acquire a higher and spiritual meaning and the objection based on birth as chance or destiny loses all strength.

But it is not enough: it is not by chance that the formula "know thyself", which, in its deepest meaning, refers exactly to such teachings, was itself written on the Delphic temple of Apollo, that is, of the Hyperborean God. To let these traditional truths act on oneself, until they awaken precise inner forces, means to proceed on the path which leads to a spiritual level from which the meaning of life constitutes something absolutely different than for the rest of mankind: a meaning of clarity, of absolute strength, of incomparable security. But to have a foreboding of all this, to glimpse a "style" in which the feeling of detachment of "those who have come from afar" and of inner inaccessibility is joined by a kind of indomitability; in which, therefore, there is the simultaneity of a superior calm and a distance and a readiness to attack, to command, to absolute action – to have foreboded this "style" also means to have overshadowed the mystery of the primordial Nordic, or Hyperborean, race, as the race of the spirit. Such is in fact the Olympian and solar way of being; popular imagination refers it today to the so-called "men of destiny" and yesterday referred it to the scattered types of great rulers – in fact, it concerns the last

echoes or flashes of what was proper, in general, to the great Hyperborean super-race, before its dispersion and alteration. Let us recall Plutarch's expression about the members of the ancient Roman Senate: "They seat like a council of kings."

Hence a further consequence: if a civilisation of "classical" type, in this Olympian and virile sense, not in the vulgar aesthetic and formalistic meaning, reflects something of the Nordic race of the spirit, every "romantic" and "tragic" civilisation, as its opposite, will instead be the sure sign of the prevalence of influences proceeding from races and ethnic remnants of non-Nordic, pre-Aryan and anti-Aryan nature.

8. The "Daemonic" Element in the Anti-Race.

In relation to this, and to exhaust the subject, what follows should be considered. As a follow-up to the previous objection, attention could be drawn to the fact that, in reality, the types are now not so differentiated as to be able to build on the aforementioned principle of self-fidelity; secondly, the doctrine in question seems to give no explanation of the fact that there are some types that are fragmented and affected by serious contrasts, so much so that not everyone is "one's own type" and not everyone always feels "at home".

On the basis of the general principle that everything that appears here is an analogical reflection of a reality existing elsewhere, in order to explain such cases, one should consider all that the aforementioned arbitrariness of the individual without roots can do as well as the action of special collective historical and social conditions; but above all one must suppose, for such cases, corresponding pre-natal situations. Among the central force which led to a given human

manifestation, even minor and divergent forces may have influenced, which, however, precisely because they were weaker, have been overwhelmed and led to the creation of corresponding expressions in elements of a "horizontal" – biological-historical – unfavourable and conflicting heredity.

The cases in which the "race of the soul" and the "inner vocation" do not correspond to the race of the body as well as those of any romantic laceration, from a metaphysical point of view, are ultimately to be explained in this way. Even modern psychology now knows about the so-called "secondary personalities". And the more the minor forces diverge from the central direction, the more we will have, as an effect, men in whom the physical body does not agree with the soul, in which the spirit contrasts with the body or soul, in which vocation does not correspond to race or caste, the "personality" is at odds with tradition, and so on.

In such cases, the "classical" ethic, informed by the ancient Nordic norm of life, manifests even more distinctly its active and creative aspect, because it demands that the various divergent elements of these natures obey a single, strict, law, on the basis of an inner decision which cannot fail in the face of a critical case: and, as we shall see, it is precisely such a decision that activist racism must provoke in the greatest number of individuals of a nation, as a basis for everything else. To exalt, instead, the romantic, tragic, restless soul, always in search of new "truths", is essentially something of a civilisation that is sick and undermined in its race. Calm, style, clarity, domination, discipline, power and Olympian

spirit are instead the points of reference for every formation of character and life in the Nordico-Aryan sense.

But if even in the world of causes and metaphysical meanings one must suppose the existence of natures and vocations presenting a different degree of unity, one must also think that not all civilisations and not all epochs offer the same possibilities of incarnation and expression to each of the forces tending towards a terrestrial form of existence. As has been said, in each birth two different heredities interfere. The earthly and historical one collects, in a kind of knot, certain biological, anthropological and partly psychological elements, a tradition, possibly even a caste, a given point in time, and place in space, etc. Now, there are civilisations in which all this is "in order", that is, in which life, in principle, proceeds in a great unity and organicity of all these elements of "horizontal" heredity. Other civilisations, instead, are characterised by individualism, anarchy, the destruction of every limit and every difference coming from race, blood, caste, tradition, nationality. From what has been said about the law of "elective affinities" and analogical correspondences, which acts in the birth, the civilisations of the first type are evidently those that, in order to offer them adequate situations and possibilities of expression, will attract unitary natures and pure and decisive forces. The civilisations of the second type, the chaotic ones, for the same reason, will become instead, so to speak, the "geometric place", or meeting place, on earth, of every "transcendental hysteric".

This expression, curious though it is, is the least alarming that can be used to give the sense of the matter. In fact, on the

metaphysical level, hysteria, inner contradiction, can only appear as the quality of those beings, "who say no to being", to a lesser or greater extent. But this quality is exactly that which Christian theology attributes to "daemonic" forces – understood, now, in the current sense of the term – or to "creatures of chaos", the will to incarnation of which, wherever situations arise that, for reasons of analogy, evoke them, has then a meaning as precise as it is worrying, which here we do not need to go into in depth. Typology, physiognomy, a kind of transcendental psychology in the whole of a first- and second-degree racist examination applied to the most typical figures of revolutionaries and leaders of the world's political-social, cultural and spiritual subversion front, could lead, in this regard, to impressive results.

It is not necessarily the case, however, that such chaotic civilisations welcome exclusively these forces: they may also appear to be unitary natures in themselves, but they will find themselves particularly uneasy and, in order to hold firm and remain faithful to a vocation which in such cases often has the sense of a true mission, are condemned to dissipate a quantity of energy in order to face the contrasts between soul and body, race and character, inner dignity and rank, etc., which are proper to such civilisations and which make them, in the normal way, the homeland of quite different vocations. But in these cases we must not forget the words of Seneca, who rightly interpreted some unfortunate situations in which a spirit superior to the hardships and dangers which the one who is on a risky mission or in the line of combat finds himself exposed: the most valiant and worthy are chosen for

such tasks, while the vile and the weak can be left to the "comfortable life".

It is not necessary, in any case, to underline the importance that the previous considerations, although unusual for the common mentality of modern man, have for the racial idea and, in general, for the philosophy of civilisation, once these cases of exception set aside. If a millennial destiny has led the West to situations in which it would be difficult to find something truly pure, intact, differentiated and traditional, and to determine firm limits again, with every means, even with the harshest ones, it is a work whose beneficial effects, perhaps at first, may not be felt, but cannot but be so in the following generations, due to the secret ways connecting the visible with the invisible and the world with the "super-world".

9. The Doctrine of Third-Degree Race. – Value of the Symbol: the Eternal Race.

Let us now say something about third-degree racist research, having as its object, as is well known, races of the spirit. This is, indeed, the search for the race according to its ultimate root, wherever normal civilisations and superior human stocks are concerned; a root, already communicating with supra-personal, supra-ethnic, metaphysical forces. For such a search, the specific way of conceiving both the sacred and the supernatural, and its relationship to man, the vision of life in the highest sense, also the whole world of symbols and myths, constitute such a positive and objective matter, as are the facial markers and cranial structures for first-degree racism. Essentially in this domain, the "signs" of the "vertical", supra-historical heredity, which we have mentioned before, are

relevant; from this point of view, the special importance of this new research is therefore confirmed.

This, on the other hand, has wider and more precise possibilities of exploring the origins and therefore of identifying the primary elements of races, than the racism of the other two degrees. The documents on which it is based can effectively lead us back to the earliest prehistory, to that period which is precisely called "mythical" and which, for this reason, from "positive" history is erroneously considered uncertain and lacking in scope. Moreover, while anthropological, archaeological and paleontological materials in themselves are mute, and while those of second-degree research are particularly subject to change, myth and symbol, in their a-temporal and a-historical nature, have instead an essential character of immutability, so much so that they can often transmit to us elements that preserve their original purity to a good extent. But, of course, to come to that point, the entire trunk of prehistoric research, and what is connected to it, in the new doctrine of race is to be set on bases absolutely different from those that are very popular, on, let us say, sacred, and no longer profane, bases. It is therefore necessary to proceed to a complete revolution in the order of the criteria and preconceptions that predominate in this field, which, according to the usual tricks, claim to be the measure of everything that should be considered "serious" and "scientific". And first of all – let us repeat it – it is necessary to liquidate, in all its forms, the evolutionary myth, since it is evident that if we continue to believe that the more we go back in time, the more we immerse ourselves in the horror of a bestial barbarism, the presumption of obtaining from the

investigation of prehistory and of the "mythical" periods of the origins the points of reference valid for the present would be insane. Wherever there is any "evolutionary" premise, searching for the origins and emphasising the principle of heredity would fatally lead to aberrations, like those of certain psychoanalytical exegesis, of the type of Freud's *Totem and Taboo*.

From the point of view considered here, it must be said that the domain of the symbol and myth, among us, is almost a new territory. Giovan Battista Vico certainly did not gain widespread acceptance in Italy: or he did so only in secondary and often inferior aspects of his theories. Our official and unofficial culture, that which proclaims itself "serious" and "critical" and that unfortunately is still widely represented in standard teaching, still considers the symbol and the myth either as an arbitrary creation of the "pre-philosophical" conscience, or as something pertaining to lower religious forms, or as a figurative and superstitious interpretation of mere natural phenomena, or, finally, as the formation of folklore – not to mention what in the aforementioned "discoveries" of psychoanalysis and the so-called "sociological schools", the one and the other typical creations of Judaism, was beginning to be imported in our country.

All these limitations and preconceptions must be overcome, if we are not to renounce the fruits of one of the most fruitful investigations in terms of races and primordial traditions. It is necessary to once again conceive the myth and the symbol as ancient, traditional man conceived it, that is, as the expression proper to a supra-rational reality in its objective way, and

almost as the seal, recognisable to every expert eye, of the metaphysical forces that acted in the depths of races, traditions, religions and historical and prehistoric civilisations. To enter the world of the origins while assuming such a point of view, is – we gladly concede it – something that is not without danger, because such a domain escapes the common means of control and criticism and, given the general unpreparedness of the environment, any arbitrary and fantastic interpretation could be admissible. Germany has not been without giving us examples of this. Without the armature of traditional principles and without a special qualification, very different from that which is required for "critical" research or for "philosophical" interpretation, evil – because of deformations and contaminations – rather than good may come from the exploration in question.

In terms of general principles, if, in this aspect of third-degree research, we want to make use of the experience of others, we must prevent a mistake, and not a small one. There is a fairly pronounced current, of which Klages and, to a certain extent, also Jung can be considered the most significant exponents, which, while recognising the value of the symbol and myth as the object of a "deep science", sees there only a kind of projection of the soul of races, conceived irrationally, as an expression of mere "vital" forces: "Life" (capitalised) or the "collective Unconscious" would be manifested in symbol and myth. This is false. And it is dangerous, because it implies a romantic-naturalistic and very one-sided conception of what race is and must mean for us. When it comes to superior races, we repeat that the notion of race must be strictly combined with that of tradition, and in tradition, in turn, the

presence and efficiency of forces that are, in reality, meta-biological, metaphysical, not sub-rational but supra-rational, formatively acting on the purely physical and "vital" datum and constituting the "mystery" of everything that, through race, assumes a specific, unmistakable face, must be recognised.

Symbol and myth are "signs" of such deep forces of race, of which we have already spoken, not of a kind of irrational, instinctive and unconscious substratum of the ethnic group itself conceived in itself, a substratum that would really lead us think of the "spirits" or *totems* of savage communities. In front of such confusions, it is right to recognise that some accusations against racism, declared a sort of new "Totemism", a return to the spirit of the primordial hordes, deleterious for any true value of personality, have a certain margin of justification. Symbol and myth in our doctrine of race can instead have documentary value for their ability to introduce us into the primary supra-rational spiritual element of bloodlines, to what is truly "elementary" in the world of origins. This element constitutes the common thread for complementary investigations of various kinds. Custom, ethics, ancient law, language provide, of course, other "signs" for the third-degree racist investigation and for the racist interpretation of the history of civilisation. But, even here, in order to obtain valid results, it is necessary to remove the limitations of the modern mentality and recognise that, in the ancient world, ethics, law and custom were only chapters dependent on "religion": they reflected, that is, meanings and principles proper to a supra-rational and sacred order. It is in this order that we must grasp the central point, capable of

giving the rest its proper meaning; for when the investigation stops instead at those forms taken in themselves, that is, ethics, custom, law, language itself and art in the abstract, rather than as expressions first of all of a given race of body and soul, then, through this, as applications or reflections of general meanings proper to tradition, the spiritual and animating force of race, – when one stops at this, again, one would remain in the sphere not of the original, but of the derivative, not of the essential, but of the accessory. In the face of so many treatises of today, disanimated and losing themselves in the labyrinth of "specialism" and unprincipled criticism, the fundamental work of Fustel De Coulanges, like other similar works of the same period and then, as will be said, those of Bachofen, maintain, in this regard, despite all the imperfections dependent on the period in which they were written, a fundamental importance and indicate the right direction for a series of studies that would integrate them with the specific consideration of the element of race.

We would also like to point out from this point of view that the emphasis on this original spiritual element overshadowed by myth and traditional symbol, which, in the lineages, goes beyond their biological, material and, after all, human aspect, is also very important from a practical point of view. With it, in fact, by what is conditioned by time and history and which, therefore, could only give rise to non-experienced exhumations, almost "commemorations", we move into the order of what, being essentially timeless, is not to be considered of "yesterday", of a given "history" or "prehistory", but of perennial topicality: the eternal race. And it is exactly this race that can be translated into powerful ideas, able to

facilitate, through an awakening, because of the law of the similar that calls on the similar, the practical and creative tasks of the applied doctrine of race and that is: the implementation, within "race" as a people, as a common type defined by a certain ethnic mixing, of the "super-race", the re-emergence of the superior elements in the pure state and their re-affirmation in a formative manner, repeating the very mystery of the origins, in a new cycle of civilisation.

10. Races of the Spirit. – The Solar Race – The Demetrian Race.

To come now to something more specific, we will say that the third-degree doctrine of race must essentially limit its research to the sphere of influence of a given race of the spirit and its primordial tradition, following its developments, mutations (paravariations) and even alterations in the cycle it corresponds to and in which it acts and reacts to influences of different races or new environmental conditions. Once the research has been circumscribed in this way, we come to a more limited concept of race, corresponding to that of the various differentiations or articulations of the primary element of such a cycle. It is natural that in this way one cannot think of an atomic separation of the various "races of the spirit": their differences are not such as to exclude relations not only of derivation, but also of different hierarchical dignity.

An outline of the typology of the races of the spirit, as far as the human cycle determined by the Hyperborean race is concerned, has already been traced by us both in the second part of our work *Revolt Against the Modern World* (with special regard to the properly traditional and spiritual aspect),

and in the selection of J. J. Bachofen's writings and their relative interpretation in a racial sense, included in the already mentioned volume entitled *The Solar Race*. For further information, the reader is therefore referred to these two works. Here we will give only a brief, schematic summary, necessarily without the supporting elements.

The solar or Olympic-solar race, corresponding to the blood and the Hyperborean tradition is to be considered superior and anterior to all the others, in the cycle in question. It has as characteristic a sort of "natural supernaturality"; spirit and power, dominating calm and readiness for precise and absolute action, a sense of "centrality" and "unshakeability" and, in its external effects, that virtue which the ancients referred to the "numinous" quality (from *numen*), as superiority that directly and irresistibly imposes itself, that arouses simultaneously terror and veneration, are the marks of this "race of the spirit", because of which it is naturally predestined to command and, at most, to the royal function. Ice and fire unite within it, as in the confused symbols of the original Nordic seat and of the cycle where it eminently and primordially manifested itself: ice, as transcendence and inaccessibility; fire, as the radiant, solar quality of beings that give, awaken life and bring light, but always in sovereign remoteness and almost indifference, as in a trail, not for some transport, inclination or human concern. The ancient symbol of gold has always had relations with this form of spirituality. In the political forms of the origins, it served as a substrate for sacred, or divine, kingship, that is to say, the union of the two powers, the royal function and the priestly function, the latter understood in a higher sense, which will be clarified below.

The symbolic designations of "divine race" or "heavenly race" for it must refer to the absence of dualistic sentiment in the face of supernatural reality, which, however, must be clearly distinguished from all that, in the modern sense, is immanence or Promethean ambition: we are not dealing with men who believe themselves to be gods, but with natures that naturally, as a consequence of a memory not yet clouded of the origins and of a condition of soul and body such as not to paralyse such memory, feel they do not belong properly to the earthly race, so much so that they can believe themselves to be men only by chance, or out of "ignorance", or "sleep". The two terms *vidya* and *avidya* of the ancient Indo-Aryan teaching, which mean respectively "knowledge" (of the "supreme identity") and "ignorance" (which leads to identification with one of the forms or ways of being of the conditioned world), are to be understood exactly in this reference: brought back to a different human condition and a different race of the spirit, or interpreted "philosophically", they lose all sense and give rise to misunderstandings of various kinds.

The further "races of the spirit" of the cycle, to which our contemporaries also belong, have as their premise a split and separation of the two elements "spirituality" and "virility"– as well as "transcendence" and "humanity" – that were synthetically found in the solar race. First, let us indicate the lunar race or Demetrian race. According to the analogical relation, while the solar element is that which has in itself its own light and, in general, its own principle, the sun being, in this respect, the centre of a given planetary system, the lunar element is that which instead receives or draws its own light

and its own principle from other things. In the lunar race the sense of spiritual centrality has therefore been lost, either because of degeneracy (the moon as a dull sun), or because of passive crossbreeding with races of other cycles, of the "telluric" type, which have degraded its original solar quality. The moon – Bachofen notes – was also called "heavenly earth" by the ancients. There is therefore a sublimation of the law of the earth, the fate that presents itself as cosmic harmony and natural law: man here no longer feels himself to be the active centre of spiritual reality: he is not this reality itself, but rather he who contemplates it, who studies its laws, who surpasses material action and "tellurism" through contemplation, but still does not reach spiritual action. The adjective "Demetrian", which we also give to this race, refers to a spirituality of a widespread, pantheistic character, less dominant than permeated by the sense of cosmic-naturalistic laws and a sacredness placed essentially under the feminine sign: a spirituality which was precisely proper to the ancient Demetrian cults. By extension, the lunar is the priestly man as opposed to the royal one, it is the man who behaves like a normal woman in front of the spirit, that is, with a sense of remission and dedication. It is also interesting to note that ancient traditions related what today would be called cerebrality or intellectuality to the moon, as opposed to marking the heart with the sun and referring to this superior form of knowledge. The lunar type is in fact also the intellectual, the man of passive "reflection", who, according to the expression, moves only between "reflections", between shadows of ideas and things. The aspects of the lunar race are therefore varied. In the political field, wherever there is a split between temporal and priestly power, the lunar spirit

inevitably emerges: the lunar spirit is the ruler who receives from something else, from a distinct and non-regal priestly caste, the supreme consecration of his power. Usually the lunar man has spiritually feminine traits. He lacks the feeling of centrality. As a correspondence to the races of the body, the stock we call Atlantico-Western race, in its prehistoric forms that lead us, for example, to the Pelasgic, Minoan-Mycenaean or Etruscan civilisation and to its further revivals, among Pythagoreanism itself, has predominantly features of the Demetrian race. This race represents an alteration of the Hyperborean spirituality that already occurred in the regions of the Atlantic seat and which, through processes of action and reaction, and determined a series of other changes. Lunar elements can also be found in the race called the "race of the man of the East" (Alpine-Oriental) by some racists – Clauß' psychoanthropology designates this race as the "race of evasion" – des *Enthebungsmenschen* – which visibly corresponds to an aspect of the lunar man.

11. The Telluric Race and the Dionysian Race.

The third race of the spirit, which can be identified on the basis of ancient symbolic traditions, is the "telluric" or "Titanic" one. It is a way of being that testifies the adherence to life in all its immediacy, instinctiveness and irrationality. The mind, from this term "telluric", rather than remembering its etymology (from *tellus*, meaning earth), is today instinctively led to think about seismic phenomena, an assimilation that, in a certain aspect, could even have some justification. The telluric race is that of an explosive impulsiveness, of sudden changes, of absolute immediacy. As much as it is "intensive", so it is gloomy, but without the

depth and detachment necessary to be even tragic. Sexuality has a remarkable part in it, in its most elementary aspect: a sexuality, of course, that is not only phallic, virile; in this regard, if we disregard truly inferior races, it can be said that it is much easier for a woman, than for a man, to fulfil herself according to an entirely "telluric" nature. The feeling of personality in the telluric man is not very developed, the collective element prevails, in this sense the bond of blood is manifested in him, and always in a material, atavistic, fatalistic form, something that can be clearly recognised in some typical aspects of the feeling of race and blood proper to the Jewish people. In its appearance not in primitivistic stages, but within a civilisation already formed by other human types, tellurism testifies to the phase of the last decomposition of this civilisation: it corresponds to the liberation and the unleashing, in a once again free state, of forces previously held back by a higher law.

According to the aspect of the sudden upheavals, one can recognise a telluric element in the race called that of the "Desert" by some racists, and also in that of particular inner instability, called the "East Baltic". Owing to the dark and fatalistic side, the telluric man is then recognisable in the Etruscan race, according to the masterly description made by Bachofen. Of course, against this "telluric" possibility, the Mediterranean man in general has much to fight, still today, at the point where he wants to form his own life according to a Nordico-Aryan style. It is then known that the telluric attribute has been, and not incorrectly, used by Keyserling to

indicate an indisputable aspect of the contemporary so-called "world revolution".[2]

In the cycles of the primordial traditions, the "Titanic" race appears as the natural antithesis of that of the "Demetrian man", at the point where the original solar synthesis was lost: what must then be considered, above all, is the degradation of the virile quality, which now appears in a terrestrial form and makes its own not only the forms of a wild and violent affirmation, but also some elementary forces of the inferior nature, linked, in ancient times, to the symbolism and to the cult, for example, of Poseidon. And one could, in this regard, even speak of the "Promethean race", since another distinctive feature of certain aspects of this race of the spirit is the attempt to usurp the dignity originally possessed by the solar race: hence the well-known myths of the struggle of the titans against the Olympian forces or the memories, contained in the Indo-Aryan tradition, related to the *mlecchas*, a race of degraded warriors in revolt, exterminated by the *Parashurama*, exponent of the oldest and highest spirituality, when the ancestors of the Aryan conquerors of prehistoric India still inhabited the Hyperborean region.

In dealing with the various degrees of virility and solarity, especially in the order of the ancient Mediterranean mystical traditions, Bachofen distinguishes the Apollonian stage from the Dionysian one. Here too, cosmic analogies will serve as a basis. There are in fact two aspects of solarity. One is that of light as such, that is, as an immutable and celestial luminous

[2] See Hermann Keyserling, *La rivoluzione mondiale e la responsabilità del spirito*, Milan: Hoepli, 1935.

nature: such is the Apollonian or Olympian symbol, for example, of the Delphic cult, to be considered as a vein, reaching as far as the Mediterranean, of pure Hyperborean spirituality; and such is the stage which, as we have seen, defines the race of the solar man. The other aspect of solarity is that of a light that is born and sets, that has a death and a resurrection and a new death and a new dawn and, in short, a law of becoming and transformation. In contrast to the Apollonian principle, this is Dionysian solarity. It is a virility that aspires to light through a passion, that does not know how to free itself from the sensual and telluric element and also from the ecstatic-orgiastic element proper to the lower forms of the Demetrian cycle.[3] The association, in myth and symbol, of female and lunar figures with Dionysos is, in this regard, very significant. Dionysos does not complete the passage, the change of nature. It is still a still terrestrial virility despite its luminous and ecstatic nature. The fact that the Dionysian and Bacchic mysteries were associated with the Demetrian ones, instead of the purely Apollonian mystery, clearly shows us the final point of the Dionysian experience: it is a "die and become" under the sign not of that infinite which is above form and finite, but of that infinite which fulfils itself and enjoys itself in the destruction of form and finite, thus returning to the forms of telluric-Demetrian promiscuity.

[3] We must again refer, for a more precise understanding of these expressions, to the aforementioned work by Bachofen. In addition, it is interesting to note that these ecstasies of an inferior type represent precisely the apex of spiritual life in Klages' views, which have already been mentioned when criticising the vitalistic and irrationalistic conception of race.

The Dionysian man, however, has also traits in common with the "Titanic" one. He is the one who aspires to regain the lost level, who is capable of overcoming the human condition in part, through a radical unleashing of all the forces committed to the senses, but who nevertheless does not know how to overcome ecstasies, where the virile quality wavers and cannot be preserved, where the sensitive mixes with the supra-sensitive and, in the end, where liberation is achieved only at the price of a failure of the affirmative principle of personality with an outlet, therefore, in a way of being very different from the "solar" and Olympian on.

With due transpositions of plane, it would be far from arbitrary to establish a correlation between the Dionysian and the Romantic man. Both belong to the same race of the spirit, defined in its opposition to the Olympian or solar one. And such a reference can spare us from moving on to further characterological details, because the reader will already have what it takes to identify them. From a racist point of view, it is not surprising to note that the Dionysian man, as a romantic, is represented quite widely in the Nordic, both Germanic and Anglo-Saxon, races. This reconfirms the already indicated opportunity to distinguish the primordial Nordico-Aryan race from the Nordic races of recent times. The part that in the latter, at their appearance on the threshold of historical times, had the feminine, Demetrian and gynaecocratic element, is already quite significant (even today, the German language is the only one among those of Indo-European, that is Aryan, stock, where the sun – *die Sonne* – is feminine while the moon – *der Mond* – is masculine), and leads us to think that, in this regard, these are

epigones far from being "in order" as soon as we stop considering the mere race of the body: on a spiritual level, certain processes of involution seem to have taken place among the last Nordic peoples to a no lesser extent than among the Atlantico-Western or Nordico-Atlantic Aryans, traces of which, in the Mediterranean, there are also many forms that differ from the pure solar tradition.

12. The Amazonian Race, The Aphroditic Race, The "Heroic" Race.

A "Demetrian" race, which, in the face of usurpations of the "Titanic" type, in order to reaffirm itself, no longer has the superior authority from above proper to the solar man, and makes its own the violent and materialised forms of its adversary, goes on to characterise a new type, that of the "Amazonian man". In the myth, the Amazon appears, in fact, as the woman (lunar spirituality) who, against the prevarications of man or, simply, in front of man (Titanic spirituality), no longer knows how to assert herself in any other way than that which consists in resorting to an equally masculine way of being, thus different from her first (Demetrian) nature. This is, in short, the usurpation of force by degenerate lunar elements. Generalising, the Amazonian man would be the one who, in essence, remains lunar, but although he affirms himself in a deployment of force, but a material, not spiritualised (as, as we will see, is instead the case for the "heroic race") force. So, for example, although this rapprochement may seem paradoxical to some, there is an "Amazonian" phenomenon when a priestly caste seizes temporal power to impose a domination which it would no longer be able to secure on the basis of its sole spiritual

authority. The myth shows us the contrast of the Amazons with both Dionysian types and heroes; in the first case, the defeated Amazons are brought back under Demetrian law, that is, to their normal feminine-lunar way of being; in the second, their destruction gives rise to a new solar and virile period. Once we see what the "heroic" race type means here, all this will confirm the aforementioned interpretation. There could therefore be a certain relationship between the Amazonian man and the Titanic or Promethean man, since the latter is also characterised by the usurpation of a force to which his own nature is not adequate. But in the case of the Amazonian man it is a material force, in the case of Titanism it is instead a transcendent force of which only the solar type can take possession without prevarication. This hint may be sufficient, as it is not difficult to deduce, through a transposition in the various domains, several distinctive characteristics for the type of "Amazonian race".

Another race of the spirit is the properly "Aphroditic" one; in it tellurism – that is, the adherence to earthliness – assumes the forms of an extreme refinement of material existence, and not infrequently goes to promote an opulent development of all that is magnificence and luxury in outer life, therefore also of the world of arts and of aesthetic feeling. But, inside, there is a passivity and lunar inconsistency, compensated by a particular emphasis given to sensuality and also to everything that refers to women, who, even in this way, go to exercise domination and silently secure pre-eminence. Bachofen has followed the development of such a way of being in its relations with the twilight phases of the Dionysian and Aphroditic cult of antiquity. He himself proposes a reference

to the races of the body, where he noted the particular diffusion that these forms of the ancient cult had among the Celtic races. In fact, it is not arbitrary to recognise a strong component of the Aphroditic race both in the branch which racists call the Euro-Western (or Western) race, and in what Clauß has defined as the *Darbietungsmensch* type or race. In the Aphroditic race the same Dionysian theme is preserved to a certain extent, where in it the search for pleasure and sensation joins the joyful feeling of a destruction, of a passing away – the sensation, that is, of the very law of mortal natures, of life rising and fatally passing through the eternal cycle of generations.

The Aphroditic race on the one hand, and the telluric race on the other, represent the extreme limits of the forms included in the Nordico-Aryan cycle, the points beyond which one enters, through involution and through the survival of inferior elements introduced by crossbreeds, into the domain of the "races of nature".

Finally, the "race of the heroes" may be considered. The term "hero", here, is taken not in the common sense, but with reference to the mythical traditions referred to by Hesiod, according to which in the cycles of an already deviated and materialised humanity, Zeus, that is, the Olympian principle, would have generated a race, equipped, virtually, with the possibility of regaining, through action, the primordial state, the "golden" or "solar" one of the first generation of the cycle in question (the Hyperborean one). Leaving aside the myth, it is here a type in which the "Olympian" or "solar" quality is no longer a nature, but a task, to be carried out on the basis of

a special heredity or, to put it better, a more pronounced atavistic component of the primordial race, but nevertheless also by means of an internal transformation, an overcoming, often given in terms of a "second birth" or "initiation", it alone capable of actualising what had become latent and regaining what had been lost.

In the book already mentioned, which includes extracts from the works of Bachofen, together with a more precise description of these types, we find hints of the most probable correspondence between them and the various races of the body and, in part, also to those of the second-degree research carried out by Clauß. If we have limited ourselves here to indicate the characteristics relative to the highest plane, that is, to man's relations with the spiritual world, in this work we will find applications and deductions and we will see which values, which institutions, which symbols, which customs, which forms of law have predominantly reflected one or the other race of the spirit.

To assume such points of reference means to have the possibility to go beyond two-dimensional history, to discover the influences that clashed, intertwined or overlapped behind the scenes of ancient civilisations and also the sense of prevailing or decaying or changing of certain religious and ethical-social conceptions. In our other work, *Revolt Against the Modern World*, a study on such a metaphysics of ancient civilisations has been made, while in the extracts from the works of Bachofen, many elements have been identified that are conducive to further research in this sense. Even many aspects of the modern world and contemporary civilisation

present themselves in an unsuspected and revealing light when these data are used.[4]

It should not be overlooked that some of the designations used in the foregoing classification of the races of the spirit – solar, telluric, lunar, etc. – like others, which could be adopted instead of the remaining ones, while they were dictated by analogical reasons and references to typical ancient cults, also give the possibility to investigate the deepest sense of traditions, such as that, for example, according to which the decisive characteristics of men, but also, to a certain extent, their earthly destinies, would be determined by the choice of a given planet made by the spiritual nucleus of personality before birth – hence, for example, the persuasion, professed by the Roman world itself, that the royal man, or destined to royal dignity because *dominus natus*, was the one who had made the influences of the sun his own. In this symbolic teaching, which in the Aryo-Iranic and Indo-Aryan traditions can be found in even more precise and detailed forms, what we have already said about the mystery of birth is outlined: the planets of which we speak here are naturally not the physical planets, they are

[4] See our article "Viviamo in una civiltà « ginecocratica » ?", *Il Regime Fascista* (19 December 1939). [The reference provided by Evola seems to be inaccurate, as the article, per Giovanni Damiano, "Il dio ambiguo. Dioniso e dionisismo nell'opera evoliana", June 2015 (http://www.fondazionejuliusevola.it/Documenti/Dioniso%20ed%20Evola.pdf, note 47) was in fact published in *Augustea*, N° 20 (1 November 1941). For an English translation, see https://evolaasheis.wordpress.com/2016/04/14/do-we-live-in-a-gynaecocratic-society/].

designations for certain spiritual and super-individual forces (not without relation to the already mentioned notion of the "gods" that each one chooses) of which the physical planets, at most, can be sensitive symbolic manifestations. The essence of such a doctrine therefore refers to that transcendental "nature" or election which, as we have indicated, can, on its own, resolve the strongest objection that can be raised against the racist idea and that the results of second-degree racism, in turn, will be able to highlight, to the extent that it is possible for human understanding. To come spontaneously to feel as appropriate and expressive terms such as "solar man", "lunar man", etc., is already significant for such a conjuncture.

13. The Races of the Spirit in the Ancient Mediterranean and Judaism.

As far as the ancient Mediterranean world is concerned, it has already been mentioned that the branches of the Nordico-Aryan and Atlantico-Western races that had reached that region in ancient times following above all the horizontal west-east direction, and had created various types of civilisations there, appear, already at the limits of the so-called historical times, to have entered into a pronounced decadence. From the spiritual point of view, even without regard to forms of civilisation and worship visibly determined by the influence of lower Aboriginal stocks and ethnic debris of southern origin, the most visible races of the spirit in the ancient Mediterranean world are Demetrian, Amazonian, telluric, Dionysian, with corresponding cults and customs. Only here and there, almost like flashes of awakenings in the ruling classes or as the secret strand of a tradition transmitted in the form of "mysteries" and initiations, are elements of

Olympian and heroic spirituality to be found. Compared to this Mediterranean world of origins, the higher civilisations, which can be properly called Aryan, of historical antiquity, especially of Hellas and Rome, are of more recent date, which has led Bachofen, not completely immune to the evolutionary prejudice prevailing in its time, to consider them as further stages of development of previous civilisations, where they are either new forces that arrived, or an awakening, propitiated by various circumstances, of what already existed but had already passed into forms of involution. In other words, the highest in our antiquity and in the race of our ancestors is either the effect of new waves in which the force of the Hyperborean origins was kept purer, or is a kind of "rebirth", of re-galvanisation of a primordial solar spiritual heredity, buried among the debris and the twilight pre-Aryan, Pelasgic-Semitic, Ibero-Pelasgic, Chamitic, etc., civilisations of the Mediterranean.

More generally, and also with reference to what was created in Asia by ramifications of the Nordic and Nordic-Western stock, the much abused term "Aryan" or "Aryanic" in the order of the third-degree investigation must essentially be brought back to the forms of civilisation and spirituality proper to a "heroic race", in the aforementioned technical sense: and we will immediately see why. The "Aryan" civilisations – one can count among them that of ancient Greece, ancient Rome, India, Iran, the Nordic Thracian and Danubian group – awakened, for a certain period, the solar race under its heroic species and achieved a partial return of the original purity. Of them we can say that the Semitic element, but then, above all, the Jewish one, represented the

most precise antithesis, being a sort of condenser of the racial and spiritual debris of the various forces that collided in the archaic Mediterranean world. It has already been mentioned that from the point of view of the first-degree investigation itself Israel should be considered less as a "race" than as a "people" ("race" only in a very generic sense), since very different bloods, even of Nordic origin, as seems to be the case with the Philistines, converged in it. From the point of view of the race of the spirit, things appear in a similar way: while, in its need for "redemption" from the flesh and in its mystical-prophetic sides, in the Jew the Dionysian race seems to emerge, the crass materialism of other aspects of this people and the emphasis given to a purely collectivistic bond points to the telluric race, its sensualism to the Aphroditic one and, finally, the rigidly dualistic character of its religiosity is not without relations with the lunar race itself. Also from the spiritual point of view, therefore, Israel must be conceived as an essential composite reality; a "law", almost in the form of violence, tried to keep together very heterogeneous elements and to give them a certain form, which, as long as Israel maintained itself on the level of a priestly type of civilisation, even seemed to succeed. But at the point where Judaism materialised, and then, and even more so, when the Jew dissolved from his own tradition and "modernised", the ferment of decomposition and chaos, previously held back, had to return to the free state and – now that the dispersion of Israel had introduced the Jewish element into almost all other peoples – it had to act by contagion in a disruptive sense throughout the world until it became one of the most precious and valid instruments for the secret front of world subversion. Detached from his Law, which replaced his

homeland and race, the Jew represents the anti-race par excellence, he is a kind of dangerous ethnic pariah, whose internationalism is simply a reflection of the shapeless and disintegrated nature of the raw material from which that people was originally formed. These views, however, also make us understand the average type of Jew, who, while on the one hand, for him and his people, as residual traditionalism, follows in his lifestyle a practical, often even intransigent, racism of solidarity, in regard to others he lets his other tendencies act, and carries out that deleterious activity which, besides, by Jewish law itself, is even prescribed and indicated as obligatory wherever one has to deal with the non-Jewish, with *goyim*.

PART FOUR: THE ARYAN RACE AND THE SPIRITUAL PROBLEM

1. What does "Aryan" Mean?

We now come to the term "Aryan". According to the concept that has become current today, anyone who is not Jewish or of a black race, nor has ancestors of such races – in Germany, until the third generation – has the right to call himself "Aryan". For the most immediate purposes of racial policy, this view may have a certain justification, in the sense of a point of reference for initial discrimination. On a higher level, and also in the historical context, it seems insufficient, on the contrary, by the very fact that it ends in a negative definition, indicating what one should not be, not what one should be; therefore, once the generic condition of being neither Negro, nor Jewish, nor of colour, is satisfied, both the most "Hyperborean" of the Swedes and a semi-Negroid type of the southern regions would have the right to call himself Aryan. On the other hand, if one compares this reduced meaning of Aryanity with that which the word originally had, one can almost think of a desecration, because the Aryan quality, originally, essentially coincided with that which, as has been mentioned, the third-degree research can attribute to the groups of the restorative race, of the "heroic race". Therefore, the term "Aryan" in its current conception can only be accepted for the purposes of circumscribing and separating a general area, within which, however, a whole series of further differentiations should take place, should one wish to approach, albeit approximately, the spiritual level

corresponding to the authentic and original meaning of the term in question.

Racism – it is true – in its philological ramifications has given rise to a comparative search for words which in all Indo-European languages contain the root *ar* of "Aryan" and express more or less qualities of a superior human type, *Herus* in Latin and *Herr* in German means "lord", in Greek *aristos* means excellent and *areté* virtue; in Irish *air* means honour and in ancient German the word *era* meant glory – as in modern German *Ehre* means honour, etc., and all these expressions, like many others, seem to derive from the root *ar* of "Aryan". Moreover, racism thought it had found this very root also in Eran, the ancient name for Persia, in Erin and Erenn, the ancient names of Ireland, as well as in many proper names that are recurrent in ancient Germanic bloodlines. However, from a rigorous point of view, the term "Aryan" – from *arya* – can only refer with certainty to the civilisation of the prehistoric conquerors of India and Iran. In the *Zend-Avesta*, a text of the ancient Iranian tradition, the original homeland of the lineages to which this tradition was proper is called *airyanem-vaejo*, meaning "seed of the Aryan people", and, from its descriptions, it is clear that it is one with the Hyperborean Arctic seat. In the inscription of Behistum (520 B.C.) the great King Darius speaks of himself in this way: "I, king of kings, of the Aryan race", and the "Aryans", in turn, in the texts identify themselves with the terrestrial militia of the "God of Light": something that makes the Aryan race really appear with a metaphysical meaning, like that which, relentlessly, on one of the various

planes of cosmic reality, incessantly fights against the dark forces of the anti-god, Ahriman.

This spiritual concept of Aryanity is specified in the Hindu civilisation. In the Sanskrit language *ar* means "superior, noble, well-built" and it also evokes the idea of moving as if to ascend, to rise. With reference to the Hindu doctrine of the three *guna*, such an idea brings about interesting rapprochements. The "Aryan" quality goes thus to correspond to *rajas*, which is the quality of the ascending forces, superior and opposite to *tamas*, which is the quality, instead, of everything that falls, i.e. goes down, while the quality superior to *rajas* is *sattva*, the quality proper to "what is" (*sat*) in the eminent sense – one could say, to the solar principle in its Olympianity. This can therefore give a sense of the metaphysical "place" proper to the Aryan quality. From this root *ar*, *arya* as an adjective then indicates the qualities of being superior, faithful, excellent, esteemed, of good birth; and as a noun it designates "the one who is lord, of noble lineage, master, worthy of honour": these are deductions in terms of character, on the social plane and, finally, on that of the "race of the soul".

This is from the generic point of view. In a specific sense, however, *arya* was essentially a designation of caste: it referred collectively to the three superior castes (spiritual leaders, warrior aristocracy and "family men" as legitimate owners, with authority over a certain group of blood relatives) in their opposition to the fourth caste, to the servile caste of the *shudra* – today perhaps one should say: to the proletarian mass.

Now, two conditions defined the Aryan quality: birth and initiation. One is born Aryan – such is the first condition. Aryanity, on that basis, is a property conditioned by race; by caste and heredity it is transmitted with blood from father to son and cannot be replaced by anything, as the privilege that, until yesterday, patrician blood had in the West. A particularly complicated code, developing a casuistry down to the smallest details, contained all the necessary measures to preserve and keep this precious and irreplaceable heredity pure, considering not only the biological aspect (race of the body) but also the ethical and social aspect, demeanour, a given lifestyle, rights and duties, then a whole tradition of "race of the soul", then differentiated for each of the three Aryan castes.

But if birth is the necessary condition to be Aryan, it is also not enough. The innate quality must be confirmed through initiation, *upanayana*. Just as baptism is the indispensable condition for becoming part of the Christian community, so initiation was the door through which one became an effective part of the great Aryan family. Initiation determines the "second birth", it creates the *dvija*, "he who is born twice". In the texts, *arya* always appears as synonymous with *dvija*, reborn, or twice-born. So, already with this, one enters into a metaphysical domain, into the field of a race of the spirit. The dark, proletarian race – *shudra varna* – also called enemy – *dasa* – non-divine or demonic – *asurya-varna* – has only one birth, that of the body. The *arya*, the noble, has instead two births, one natural, the other supernatural, uranic. As we have mentioned on several occasions, the oldest Aryan code of laws, the *Manava-Dharmashastra*, goes so far as

to declare that whoever is born Aryan is not really superior to the *shudra*, to the servant, before having passed through the second birth, or when his people have methodically neglected the rite determining this birth, that is, initiation, *upanayana*.[1]

But there is also a counterpart. In principle, not everyone is fit and qualified to legitimately receive initiation, but only the one who was born Aryan. To impart it to others is a crime. We are therefore faced with a superior and complete conception of race. It differs from the Catholic conception, because it ignores a sacrament that can be administered to anyone without conditions of blood, race and caste, so as to lead to a democracy of the spirit. At the same time, it also overcomes materialistic racism, because, while it satisfies its needs and even takes the concept of biological purity and non-mixing to the extreme form of the closed caste, ancient Aryan civilisation considered physical birth alone insufficient: it had in view a race of the spirit, to be achieved – starting from the solid base and the aristocracy of a given blood and a

[1] R. Guénon, *Études traditionelles* (March 1940), rightly pointed out that the initiation of the Aryan castes should not be confused with initiation in the absolute sense – *diksha*: but the former can be said to already contain the potential of the latter, which moreover can be realised, in most cases, at the moment of death conceived as "third birth". The caste initiation is thus comparable to the Christian sacrament of baptism, to which a certain transformative power is attributed, but which is distinguished from the "second birth" in a mystical sense. Thus, in any case, the value of a "sacrament" remains – and moreover, it is possible that, in more ancient times, it corresponded to a true and proper rite of initiation.

given natural heredity – by means of rebirth, defined by the Aryan sacrament. Even higher, the third birth, or, to use the corresponding designation in classical traditions, the resurrection through "triumphal death". As a supreme ideal, the ancient Aryan considered the "way of the gods" – *devayana* – also called "solar" or "Nordic", along which one ascends and "does not return", not the "Southern way" of dissolving into the collective stock of a given lineage, into the confused substance of new births (*pitryana*): something that is already enough to imagine the regard that the Aryan man paid to so-called reincarnation, a conception, which, as we have said, was proper to foreign, mainly "telluric or "Dionysian", races.

2. The Solar and Heroic Element of the Ancient Aryan Race.

The double condition of Aryan quality makes it clear that these ancient civilisations assumed a kind of supernatural heredity latent in the Aryan race of blood, a heredity which however had to be awakened and moved from potential to actual on a case-by-case basis, so that the individual could really make it his own. This was the general meaning of the Aryan sacrament in its highest forms. Considering, however, the apex of the Aryan hierarchy, one can easily see that the latent primordial quality to be reawakened essentially corresponds to that of the "solar race" and that, therefore, the Aryan, as the one who potentially belongs to this race, but who nevertheless must regain it or restore it as an individual, presents exactly the traits of the race that we technically define as "heroic".

As has been mentioned, the Aryan caste was divided into three others and we have called the highest one "spiritual leaders", since this expression prevents many misunderstandings and also allows us to avoid the rather complex problem of the relationships that existed in ancient societies of Hyperborean origin between the priestly caste – *brahman* – and the warrior caste – *kshatram*. Most Orientalists, in referring to the former where it actually represented the top of the Aryan hierarchy, understand it as a kind of priestly supremacy, which is incorrect. First of all, it seems to result from the most ancient testimonies that the priestly caste was originally one with the warrior-regal one, in full correspondence with the original function of the "solar race". Secondly, even apart from this, and to limit oneself to the *brahman* (to the members of the *brahman* caste) as Aryan leaders, there can be no question of a society ruled by "priests" and enslaved to "religious" ideas, as both are conceived in the European religion. This, for two reasons.

Firstly, because there was the aforementioned condition of blood. For various reasons, the Church had to impose celibacy on the clergy, which made a racial and hereditary basis for priestly dignity impossible. According to the Catholic view – and even more so according to the Protestant view – in order to become a priest all that is needed is a "vocation" (a rather vague concept here), certain studies similar to philosophy and the observance of certain moral precepts: it is not necessary to be of the race of priests to be ordained a priest. This is the first point.

Secondly, the ancient Aryan élite as "solar race" ignored the metaphysical distance between a Creator and the creature. Its representatives did not appear as mediators of the divine (i.e. in the function that the priest has in lunar civilisations), but as divine natures themselves. Tradition describes them as rulers not only of men, but also of invisible powers, of "gods". Among the many texts reproduced in that book of ours which has often been mentioned in this regard, there is, for example, this one: "We are gods, you (only) men." They are luminous natures and are compared to the sun. They are made up of "a radiant fiery substance", they constitute the "apex" of the universe and "are worshipped by the gods themselves". They are not the administrators of a faith, but the possessors of a sacred science. This knowledge is transfiguring power and strength. It acts like a fire, which consumes and destroys everything that, for others, in actions could mean guilt, sin, constriction – it is something similar to the Nietzschean "beyond good and evil", but on a transcendent plane, not that of a "blonde beast" superman but that of an "Olympian" superman. Since they "know" and "can", these Aryan leaders do not need to "believe", they do not know dogmas, in the domain of traditional knowledge they are infallible.

And just as they have no dogmas, so they do not even constitute a "church"; they exercise directly, in person, their authority; they have no pontiffs to worship, because, in a certain way, every legitimate exponent of their caste is a "pontiff", in the original sense of the word. The pontiff is the one who builds bridges, who establishes contacts between two shores, between two worlds – between the human and the superhuman. Precisely because this was the function proper to

the *brahman*; and because, in a civilisation oriented in an eminently heroic and metaphysical sense, as was the case of that of ancient Aryanity, such a function appeared to be of supreme purpose and efficacy – for this reason the spiritual leader, or Brahman, embodied in the eyes of the other Aryan castes, to say nothing of those servile non-Aryan castes, an unlimited and supremely legitimate authority.

The "pontifical" instrument – that is, the "link" – par excellence (originally a royal prerogative), was the rite. Also about the rite we should here repeat what we have already said on more than one occasion. The rite for ancient man was not an empty and superstitious ceremony. Instead, it expressed a virile and dominating attitude in the face of the supra-sensitive, since, while prayer is a request, the rite, according to this view, is a command and a determination. The rite is a kind of "divine technique", which differs from the modern one, because it did not act according to the external laws of natural phenomena but influenced their supra-sensible causes; secondly, because its effectiveness was conditioned by a special and objective force, supposed in those who had to perform the rite. The modern mentality, which sees everything upside down, notoriously inclines to bring back the rites to the superstitious practices of the savages. The truth is, however, that the practices of the savages are but the degenerate forms of true rites, which are to be explained and understood on a completely different basis.

Now, if already in the way of appearing as *brahman* of the supreme Aryan caste, all these traits are present, we have sufficient reason to admit that, in the origins, where the

brahman and the *kshatram* – the priestly and the warrior or royal element – were one and the same, the Hyperborean civilisation descended to the South had at its centre exactly what we have called Olympian or solar spirituality and that this tradition remained in the following phases of partial obscuration of such civilisation, by means of restorations of the "heroic" type in an élite or caste of spiritual leaders. An investigation of the corresponding testimonies of the earliest Greek and Roman civilisation would lead to the same results. The solar and regal element, the sense of the community of origin and life with the divine entities are equally present in it.

Therefore, in summary, if we want to explain it with the views and traditions proper to the civilisations to which it belonged in a rigorous and proven way, the term "Aryan" refers first of all, in general, to a "race of the spirit" of Hyperborean origin engaged in a kind of metaphysical struggle and having in itself a special ideal of the *Imperium* – the leader, as "king of kings" (Iran); more specifically, in its extreme purity, it includes in the first place the ideal of a high biological purity and a nobility of the race of the body; in the second place the idea of a race of the spirit, of the "solar" type, with sacred and simultaneously regal and dominating traits: a race of true super-men, in the face of all that is materialistic, evolutionary and "'Promethean'" in modern concepts of the super-man – even apart from the fact that these are nothing more than "philosophies", theories and fantasies formulated by people whose race is almost always anything but in order.

If the investigation concerning the Aryan aristocracy of primordial times leads us to such heights, to come from them to the practical requirements of the present problem of race is certainly not easy. The spiritual world that third-degree consideration brings to light through a proper examination of ancient traditions and symbols and sees essentially combined with the highest Aryan-Hyperborean heredity, for many "Aryans" of today, may seem unusual and fantastic, for others even incomprehensible. To resuscitate meanings that millennia of history have buried in the deepest layers of subconsciousness, so as to awaken new forms of sensibility, cannot happen overnight and, in any case, is a work that must be associated with the tasks of practical first- and second-degree racism, since it is necessary at the same time to remove obstacles and deformations that paralyse, so to speak, even physically, the possibility of any return to the ancient Aryan spirit.

As things stand, it is essential that the expression "Aryan" today should not degenerate into an empty motto and be the simple designation of anyone who is not really a Negro, a Jew or a Mongol. We must always keep in mind the supreme points of reference, borderline concepts, summit lines, because it is on them that the meaning of the whole development depends, starting from its first degrees. And also in this regard, a choice of vocations can take place: the sense of something that, today, appears as a shining summit in an unattainable distance can paralyse some and induce them "not to waste time" in anachronistic fantasies, while it can arouse in others a creative tension, stirring up higher possibilities.

3. Ex Occidente Lux. – The Religious Problem.

From the hints made about the paths taken by the civilisation of the Nordico-Aryan races results a new aspect, according to which the doctrine of race has a revolutionary scope. Two ideas were dear to the age that preceded ours, given almost as truths acquired once and for all: first, the barbarity of the West and the origin from the East of every superior ancient civilisation – second, the Jewish origin of the "superior religion", of monotheism. The new racist exploration of history, integrated with traditional data, completely overturns these dogmas. First of all, it considers that the great Nordic-Hyperborean and Nordico-Atlantic tradition already knew monotheism in superior, cosmic-solar forms and spread a corresponding civilisation in a movement from west to east and from north to south. Therefore, *ex Oriente lux* is false; from the East – one could say with even more reason – came darkness: as in a kind of ebb, from it came religious, mystical and social forms affected by influences linked to inferior races or involutionally derived from the already decayed Aryan civilisations of Nordic-Western origin spread in the East in prehistoric times. In the past, it should be noted that what is exalted today, in some aestheticising or theosophical environments, is exalted as oriental wisdom, is more or less on the same level, does not refer to the superior elements of Aryan origin of oriental civilisations: and to what is confusedly assumed are added, in such currents, deformations and misunderstandings derived from the modern mentality.[2]

[2] For a critique of such currents, see Julius Evola, *Maschera e Volto dello spiritualismo contemporaneo*, Turin: Bocca Editori, 1932 [4th ed., corrected with an appendix, Rome: Edizioni Mediterranea, 2008; Julius Evola, *The Mask and Face of*

Equally non-original is the monotheism of the Jewish religion, which, in its crudeness and in the unilateral exasperation of its dualism, must be considered as a sort of desperate point of reference for that function of unifying, in some way, a set of ethnic debris tending by themselves to disperse in all directions, which we have attributed to Jewish Law. As for the presumed "superior religion" in general, understood as that of Israel, patterns already present in the civilisations of the Aryan cycle are mixed in it with suspicious elements which eventually encountered the ferments of ethnic and moral decomposition acting in the Mediterranean world and significantly altered what, in such a world, still existed as an echo or resumption of the archaic Nordico-Aryan tradition.

It is also evident that, given the relations of the Jewish religion with Christianity, in the face of such a broadening of horizons and of an anti-Judaism not limited to the plane of the race of body and soul, but also reaffirming that of the race of the spirit, one can ask oneself how a complete doctrine of race relates precisely to Christianity. This is a delicate issue, and here too the lessons of experience, that is, the exaggerations and errors already committed by a certain foreign racism, must help us to avoid false turns. Its more general formulation is as follows: in today's movements of renewal, especially where the racist and Aryan myth is given particular prominence, there are forces that cannot be contained in the strictly political order: they are also forces of faith that seek higher, spiritual, points of reference, a "world view" in line with race and, at the same time, capable of

Contemporary Spiritualism, London: Arktos, 2018].

integrating and strengthening the ideas that already guide their parties on the political-national level. Can such a world view *sic et simpliciter* be the Christian one? Or is it necessary to proceed with a certain discrimination in the order of general Christian views? Or, finally, is it necessary to look for valid elements from traditions of a different kind?

For Italy, a Catholic country not altered by the Reformation, there is certainly no need to consider extremist solutions and, after all, this very problem, if one has to pose it, does not have a political character, but only a theoretical one, of generic orientation. That is to say, then, that, in the order of things which we are dealing with here, any attempt to create "surrogates", to seek in this or that philosophical or "spiritualistic" conception or construction of modern thinkers a religious equivalent must certainly be rejected. Only a tradition, in the most severe and supra-personal sense of the term, can be up to the problem – and traditions are not created on command, from one moment to the next, for contingent needs. Likewise, the futility, indeed the harmfulness, of purely polemical and negative attitudes is evident, even if they are justified by certain militant and oblique aspects of a given tradition. This is something else.

The fact is that, once we have proceeded – especially with regard to the Aryan traditions of the origins – to that broadening of horizons of which we have just spoken, it is very difficult to see how one can continue to adhere unconditionally to the view according to which Christianity would be the only true tradition and religion, while the ancient world, including the Aryo-Roman one – apart from

some vague "prefiguration" – would have known nothing but superstition and inferior spirituality. Rather, it would be a matter of emphasising and valuing those aspects of Christianity, but above all of Catholicism, by virtue of which it does not appear as something new, but instead has almost the meaning of a revival: a revival of some solar and cosmic motives of a primordial tradition, which, however, has also had other, if not even higher, manifestations: superior, for the simple fact that, elsewhere, this tradition has been able to keep itself purer since it did not have to pass through the sifter of the pre-Aryan and Semitic-Southern element of the Mediterranean and because races elsewhere often found themselves in greater contact with their origins. Moreover, there is something in the teachings of the Church that could be reconciled with this view. We are alluding to the doctrine of the so-called "primordial patriarchal revelation", which would have been made to all races before a catastrophe which is simply the mythical transcription of that which destroyed the seat of the Nordic-Atlantic race; a revelation which would then be lost. Referring to such a view, Father Schmidt has indeed carried out research on ethnology and "primitive" cults that showed much more understanding than those of the vast majority of his colleagues. It would be hard to admit, however, that this "revelation", obscured everywhere, has been kept pure only by a "chosen people" identified with Israel. The arbitrariness of such an assumption can appear from even elementary research.

For those who sense the aforementioned problem, it is not, in any case, a matter of tensing up in polemical attitudes, which lead to nothing, but of focusing on the world of ancient

Aryanity. And then one will also be able to recognise, discriminate and complement what in Catholicism can be valid and fruitful even for a people openly declaring itself for an "Aryan" racism. If, as seems to be the case for Germany, this is not considered sufficient by some revolutionary forces, they are free to seek new and different expressions for the same traditional ideas: however, the awareness should never be lost that this diversity and novelty concern precisely only the expression, not the content, so that even in this case racism, if rightly understood, should not affect the possibilities of understanding between those who refer to the common tradition through Catholicism and those who, instead, try to evoke it more directly through Aryan symbols and doctrines of pre-Christian or non-Christian origin.

Following these directives, and also independently of any topicality of the problem, racism should therefore promote a new comparative science of religions and spiritual traditions, far from both the flat and false objectivity of those who, today, in European universities, including Italian ones, practice something similar, and from any sectarian animosity.

4. The Misunderstanding of Racist Neo-Paganism.

Once the problem is specified in this way, perhaps it is appropriate to point out the misunderstanding of no small importance proper to those contemporary extremist racist currents which thought they had solved it in terms of neo-paganism. We ourselves once adopted it and sincerely regret it.[3]

[3] See our polemical work *Imperialismo pagano*, Todi: Athanor 1928 [*Imperialismo Pagano: nelle edizioni italiana e tedesca*,

It is true that in ancient Latin writers, as for example in Livy, one encounters, not united with a special intention, the word *paganus*. This does not prevent, however, that if we refer to the meaning that became current from the rising of the new faith, *paganus* is an essentially derogatory term, taken on by the early Christian apologetic for polemical purposes. It derives from *pagus*, which means village, township, so *paganus* means what is proper to a rustic, primitive, uncultured being. To affirm and glorify the new faith, a certain Christian apologetics, following the bad habit of discrediting others in order to elevate oneself, proceeded to an often systematic and conscious deformation and denigration of almost all previous doctrines, cults and traditions, to which it applied the overall and derogatory designation of "paganism". Naturally, to this end, it took care to highlight everything that, in such non-Christian doctrines and cults, had no original and normal character, but rather a clear meaning of decadent and degenerate forms. Such a polemical *animus* led then, more particularly, to attribute indiscriminately an anti-Christian character to everything that, prior to Christianity, could even be simply non-Christian and not constitute irreducible antitheses.

On this basis, one should therefore consider that there is a "paganism" signifying something essentially – and tendentiously – constructed: that is, lacking any true correspondence with historical reality, that is, with what, in its "normal" forms, the pre-Christian and above all Aryan

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Rome: Edizioni Mediterranea, 2015. For a translation of the German edition, see Julius Evola, *Heathen Imperialism*, Kemper: Thompkins & Cariou, 2007].

world always was, and what it was only in decadent aspects or aspects to be traced to degenerate residues of more ancient civilisations and inferior races.

Whoever keeps all this in mind comes today to discover a singular paradox, that is, that it is precisely of such a paganism, that never existed and was built by Christian apologetics, that the neo "pagan" and anti-Christian tendencies of nationalism and extremist racism are very often the starting point, thus threatening to make it a reality today, for the first time in history. Nothing more nor less.

What are the main features of the pagan vision of life, as was supposed and spread by apologetics?

First of all: naturalism. The pagan vision of life would have ignored all transcendence. It would have remained in a promiscuity between spirit and nature, in an equivocal unity between body and soul. Its religion would have been exhausted in a superstitious divinisation of natural phenomena or of the energies of races, elevated to as many idols. Hence, first of all, a particularism, a polytheism conditioned by earth and blood. Secondly, the absence of the concept of personality and freedom, a state of innocence, which is simply that of natural beings, to those who have not yet awakened to any truly supernatural aspiration. "Innocence", that is, license, "sin", the joy of the flesh. In other domains, either superstition, or purely "profane", materialistic, fatalistic civilisation. It is with Christianity that, apart from a certain "anticipation" considered negligible, the world of supernatural freedom, that is, of grace and personality, arises for the first time, in contrast to "pagan"

determinism and naturalism; it is with it that a "catholic", that is to say, etymologically, universal, ideal, a healthy dualism, which allows the subordination of nature to a higher order, to a law from above, and the triumph of the law of the spirit beyond that of flesh, blood and "false gods", would have asserted itself.

These are the most typical features of the predominant conception of paganism, that is, of everything that is not a specifically Christian vision of the world. What is inaccurate and one-sided about it there is little need to point out to anyone with even a rudimentary direct knowledge of the history of civilisation and religions. And moreover, some Church Fathers often gave evidence of a greater understanding of the symbols and cults of previous civilisations. Here we can only highlight a few points.

First of all, what characterised the non-Christian, especially Aryan, world, in all its normal forms, was not the superstitious divinisation of nature, but, on the contrary, a symbolic understanding thereof, because of which – as we have often had occasion to point out – every thing and every action appeared as a sensitive manifestation of a supra-sensitive world: the "pagan" conception of man and the world had essentially a symbolic-sacral character. In the specific case of the forces of blood and people, instead of polytheistic superstition, it is a very precise knowledge of the supra-biological elements, from above, from which even today third-degree racism would still have much to learn. We have

already had occasion to point out the precise racist content of Roman family and gentilician cults.[4]

Secondly, the pagan way of life was not at all that of a stupid "innocence" or a naturalistic license, if not in some forms of more than obvious decadence. It already knew a healthy dualism, which is also reflected in general religious or metaphysical conceptions, as, for example, in the antagonistic one already mentioned and known to everyone of the Aryan of ancient Iran, or as the Doric-Aryan opposition between the two "natures", between the world of becoming and the "superworld", or as the Aryo-Nordic one between the race of *Asen* and the "elementary world", or as the Indo-Aryan one between *samsara*, the "current of forms" – and *mukti*, "liberation", and so on.

In connection with this, the aspiration to a supernatural freedom, that is, to a metaphysical fulfilment of personality, was common to all great pre-Christian and Aryan civilisations, all of which knew "mysteries" and "initiations". In this regard, it has already been mentioned that the meaning of the "mysteries" was often that of a reconquest of the "primordial state", of the spirituality proper to the solar and Hyperborean race, on the basis of a tradition and knowledge defended, through secrecy and exclusivism, from the contamination of an already corrupt environment. And in

[4] See *La Difesa della Razza*, N° 14 and N° 15, 1940. [The reference, as far as the former is concerned, is: "La mistica della razza in Roma antica", *La Difesa della razza*, 3rd year, Vol. 14 (May 1940).]

addition, as has been seen, in the East, to be called "Aryan" was connected to a "second birth", conditioned by initiation.

As for the naturalistic innocence as a "pagan" cult of the body, it is such a fable that it cannot even be found, strictly speaking, among savages, because, in spite of the already indicated inner indifferentiation by "race of nature", for them life is dampened and impeded by a thicket of taboos, often more rigidly than in the very morality of so-called positive religions. And as to what, for those who look at things superficially, the apex of such "innocence", the classical ideal, would have been, it is by no means the cult of the body, it is not below, but beyond the dualism between spirit and body, being instead, as we have seen, the ideal of a spirit that has become so dominant that, given certain favourable historical conditions, it shapes body and soul entirely in its image and therefore achieves a perfect correspondence of container and content.

Fourthly, a super-particularistic aspiration is to be found wherever, in the "pagan" world, in the ascending cycle of the superior races of the Nordico-Aryan stock, a vocation to the empire manifested itself; and such a vocation often had a metaphysical strengthening, appeared as a natural consequence of the extension of the ancient sacred concept of the State and as the form in which it sought to manifest a victorious presence of the "super-world" in the world of becoming. In this regard, we could recall the ancient Aryo-Iranic conception of the empire and of the "king of kings", with the corresponding doctrine of the *Hvareno* (or "heavenly glory", brought by the conquerors), the Indo-Aryan tradition

of the "universal lord" or *cakravartin*, and so on, up to the reflection of such meanings present in the "solar" aspects of the Roman Empire. This had its own sacred content, systematically disowned or defamed not only by Christianity, but also by "positive" research: the Roman imperial cult means, in reality, the unifying hierarchical culmination of a *pantheon*, that is, of a series of particular cults, conditioned by earth and blood, of non-Roman people, cults that were certainly respected, provided they remained within their normal limits. As for the "pagan" unity of the two powers, spiritual and temporal, far from meaning their confusion, it implied the supreme right that, in accordance with the tradition of the "solar race", spiritual authority has and must have at the centre of every normal state – it was therefore far from the "statolatry", emancipation, "sovereignty" and "totalitarianism" of a secular type state. And to multiply such rectifications, in a spirit of pure objectivity, there would be nothing but plenty of choice.

5. Other "Pagan" Confusions about Worldview.

Once all this is established, the aforementioned possibility of "transcending" certain aspects of Christianity would be real. Etymologically, to transcend means "to go beyond from above". As a general rule, it would not be a matter – and it is worth repeating this – of denying Christianity or of showing the same lack of understanding as that which it showed in its time – and, to a large extent, still shows today – for "paganism"; on the contrary, it would be a matter, possibly, of integrating it into something wider, neglecting some of its aspects, by which it hardly fits in with the spirit of some of the present renewing forces, especially those acting in

Germanic countries, to bring out, on the contrary, others, more essential, according to which this religion may not contradict the general conceptions of pre- and non-Christian Aryan and Nordico-Aryan spirituality.

Unfortunately, the path that, at best, has been followed by the extreme racialist neo-paganism to which we have alluded is quite different. As if they had fallen into a trap set for them, these neo-Pagans, as we said, have ended up professing and defending ideas that are more or less reduced to this fictitious, naturalist paganism, without light, without transcendence, particularistic and yet imbued with an equivocal pantheistic mysticism, which was created for polemical purposes by Christian misunderstanding of the pre-Christian world and which, at best, can only be based on sporadic forms of degeneration and involution of this world. As if this were not enough, there is often an anti-Catholic polemic which, *mutatis mutandis*, whatever its political justification, in fact exhumes certain arguments and commonplaces of a purely "modern", rationalist, Voltairian and Protestant type, which were already the weapons of liberalism, democracy and free-masonry; Chamberlain, to a certain extent, lent himself to this; but it is also reflected in certain Italian racialist tendencies, which were inspired by Gentilian philosophy, that is to say, the philosophy of a person for whom Fascism would be the continuation of the anti-Catholicism of the end of the last century; the evocation of Romanity, a stupid rhetoric, and the Italian tradition would more or less coincide with the opinions of a series of rebels and heretics, starting with Giordano Bruno.

But, more generally, it is what has been indicated above that can be discerned in the exaltation of immanence, of "life", of "nature", to which neo-paganism indulges in seeking to create a new religious superstition, in flagrant contradiction with all the superior "Olympian" and "heroic" ideals of the great Aryan civilisations of pre-Christian antiquity. Moreover, what is to be thought of an affirmation such as this: "Faith in a supra-sensible world beyond the sensible is schizophrenia: only the schizophrenic sees double"?[5] Or of the assertion that any distinction between body and mind is a degenerative anti-Aryan product inoculated by the Orientaloid race? Denying this distinction, these racialists, perfectly consistent with themselves, deny immortality itself: if the soul is inconceivable without the body, one cannot envisage a survival in the beyond, but only immortality understood as a continuity in generation. An immortality which a massacre, an earthquake or an epidemic, of course, would suffice to annihilate.

We have already spoken of the anti-ascetic prejudice; neo-paganism shows, in this respect, even more incomprehension than Nietzsche. The Aryan would not, as a general rule, have known asceticism: his true mysticism would have been that of

[5] These words are by E. Bergmann, who also formulated the gospel of a new German national church, while, in his work *Muttergeist und Erkenntnisgeist*, he supported the thesis that the entire history of civilisation represents a perversion, because it is defined by man's revolt against the natural pre-eminence that, according to this author, woman should have over him.

the "hither side"; he would never have thought of a supernatural fulfilment of personality.

Superstition, a remnant of "medieval obscurantism" and "Etruscan magic", a lie and an instrument of a clergy's tactics of temporal domination in the trade of "indulgences", is, for others, what all that is sacrament, rite and supernatural power would amount to. This shows that they do not know that the whole life of ancient civilisations, of the Aryan and specifically of the Roman "pagan" one, always had a ritual character, the rite accompanying all forms of individual and collective life, not as an empty ceremony, but as an instrument of real liaison between human and supra-sensible forces. On the other hand, Chamberlain had attributed to the Aryan spirit the "conquests" proper to so-called free enquiry and the modern secular sciences.

Naturally, if one believes that Lutheranism represented an awakening of the spirit of the Nordic race rather than an incitement to its further involution and its important Semitisation – elsewhere, in the German edition of *Revolt against the Modern World*, we have justified this view – one misunderstanding can only lead to another. Thus there is something naive – as rightly pointed out by Guénon – in the indignant protests which are protestantically triggered, for example, by the claim to "infallibility" which, in the order of transcendent knowledge – in matters of "faith", as one would say in the West – was peacefully acknowledged by the ancient Aryan civilisations not only to one man, as in Catholicism, but to all the legitimate members of the *Brahman*, of the "solar caste" of spiritual leaders.

In the face of these confusions, the alternative is increasingly clear: either to return to traditions and origins which are sacred and spiritual, or to continue to play with the different combinations and inclinations of modern and secular thought. Another example: what is this "nature" so exalted in certain racist circles? It would take little to realise that it is not nature as experienced by the ancients, but a rationalist construction from the time of the French Encyclopaedia. It was precisely the Encyclopaedists who created, for subversive and revolutionary purposes, the myth of a good, wise and farsighted nature, in contrast to the corruption of all "culture"; thus we will see the optimistic and naturalist myth of Rousseau and the Encyclopaedists go hand in hand with "natural law", universalism, humanitarianism, egalitarianism and the degeneration of all positive forms of state and hierarchy. The same could be said of the natural sciences as well. Every honest scientist knows that, in his research – which is aimed exclusively at establishing abstract uniformities and formulating mathematical relationships – there is no room for "nature"; as for biological research, the very science of heredity, and so on, we have already had occasion to point out the errors and unilateral interpretations into which one falls when one considers as definitive laws that apply only to a partial and subordinate aspect of reality. Of the meaning that nature had for the man of the origins, for the traditional and solar man, characterised essentially by an Olympian and royal distance precisely with regard to what today is believed to be "nature", no trace can be found in any of this either. Since Italian racism has not yet ventured into such areas, it is therefore good to be careful and, as we were saying, to make use of the experience of others.

6. Christianity, Race, Spirit of Origins.

Other neo-Pagan equivocations concern the political terrain. Paganism, here, often becomes synonymous with the exclusive sovereignty of a merely temporal power. This is at the antipodes – as we have already indicated – of what was peculiar to ancient states: where the synthesis of the two powers was not statolatry, but, on the contrary, a basis for spiritualising politics, when neo-paganism would have the only result – along the same lines as Gallicanism – of politicising spirituality and religion itself. In this way, the fundamental requirement of today's renovating movements, which aim at adopting a spiritual vision of the world as their foundation, is completely reversed.

And what is to be thought of certain circles – such as that of Ludendorff, or, better put, of Mrs Ludendorff, since it is the wife of the famous general who is truly responsible for such aberrations – which assimilate Judaism, Romanity, the Church, Masonry, Communism, because their premise is different from that of the nation-race?

The nation-race, in this respect, threatens to lead to that darkness where all cats are grey and no distinction is possible any more. This shows that all sense of the Aryan hierarchy of values is lost and that one no longer knows how to overcome the paralysing antithesis constituted by a destructive internationalism and a particularistic nationalism, whereas the traditional conception of the empire, or *Reich*, is beyond both: it is linked to the idea of a "super-race", capable of creating and directing a higher hierarchical unit, in which particular units, ethnically and nationally defined, retain their

specific characters and relative autonomy, but are led to participate in a higher degree of spirituality. Moreover, some circles, which are nevertheless German, had gone so far, making similar false turns, as to draw up an indictment against the best aspects of their previous traditions, considering Charlemagne, the Hohensatufen and the Habsburg, in their "Romanity", practically as traitors to the nation-race. Naturally, practical necessity and the new European development of Germany saw to it that these extravagances were liquidated.

Finally, as for the overtones of "tragic heroism" and "love of destiny" that some of these pagan circles would like to present as characteristics of the Nordic worldview, they really have nothing to do with the original Nordico-Aryan spirituality, being only a reflection, itself made unrecognisable by aesthetic falsifications, of the twilight phase, of the collapse, of one of the races of Hyperborean origin. This is the true meaning *of ragna-rokkr*, a term in Nordic-Scandinavian mythology translated romantically as "twilight of the gods", but which rather means "darkening of the divine", by allusion to the end of a cycle. Far from being something that can set the tone for a vision of the world, this is a mere episode in a much larger series of events, to be understood according to the traditional teaching on "cyclical laws". It is appropriate to say, if only in passing, that we will not be able to understand anything of the true Nordic traditions, of their original superior content, a heroic and solar content, which, in the end, is common to them, as long as we do not realise that all of Wagner's art represents the worst counterfeit and "humanist" parody thereof, to such an extent that we wonder

whether it is due only to chance. The same is true of "romanticism", of all that is smoky, "Nibelungian", awkwardly "infinite", and testifies to the pre-eminence of sentimentality and confused impulses over all higher faculties, that many German racist circles go to attribute to their own tradition, thus showing that they are only sensitive to its twilight, inferior aspects, precisely in the period of the "obscuration of the divine" and all the sinister confusions. This is how people, who are nevertheless held to be "Germanists", such as, for example, Manacorda, have allowed themselves to invent the myth of the "Forest and Temple" and to imagine unilateral and essential antitheses for every Aryan consciousness between the Germanic ideal and the true Roman ideal, which, moreover, this author understands as little as the aforementioned German circles understand their own.

But just as disastrous a confusion, to be denounced because it may concern us more directly, is the "paganism" that one would like to exalt in the forms of Humanism and the Renaissance, once again on the basis of the banal themes of immanentism, of the "affirmation of life", of the "rediscovery of the sanctity of the body and of beauty", of the overcoming of "theological despotism" and other commonplaces that are not even worthy of a Masonic lodge. Elsewhere, in *Revolt against the Modern World*, what, from the traditional point of view, one should think about this matter was made clear. This "humanist" paganism is only a desecrated paganism, which takes up the most superficial and inferior aspects of the ancient world. The humanist type believes itself to be "complete", whereas it represents a mutilated humanity, a

humanity which, according to the felicitous expression of Guénon, has turned away from heaven under the pretext of conquering the earth. It is the immediate antecedent, in a process of fall, of the individualistic type, in whom destruction, already present, but less visibly, in the former, was to become manifest. A universalist and humanitarianist levelling, a faceless, standardised civilisation, the exhaustion of the inner race and the weakening of family and national traditions, a totally desecrated conception of the world, an *ad nauseam* Judaisation of culture, such are, among others, the themes of the fatal epilogue of the process that began with the brilliant fireworks of Humanism and the Renaissance, that is, with what, according to these dilettante interpretations of history, would have been a kind of revival of "paganism" and triumph of life.[6] And, on this line, we could go on and on.

All this is really "paganism" in the negative sense desired and alleged by the old and new militant Christian apologetics. Apart from a worrying lack of preparation, it shows a

[6] The American Lothrop Stoddard has written an interesting book, entitled *The Revolt Against Civilisation*, to racially interpret the revolutionary movements of the present era and recognise a sub-humanity as their biological substrate. Something similar could be done with regard to the Renaissance and Humanism. It would be difficult to find among the most characteristic types of that period, especially in the political field, a sufficient number of physiognomies racially "in order". The rule instead is anti-race, faces full of asymmetries, deformed and disproportionate noses, systematic deformation of the Nordic line and so on. Symptoms in themselves not decisive, these become significant when considered in relation to the rest.

complete ignorance of the path that, eventually, for positive action, certain racialist currents could take. Instead of "transcending" – going upwards – when this is the way one fights, one effectively goes downwards, and it is still fortunate that the adversary usually does not know how to take full advantage of this.

These considerations, let us repeat, we have developed on the pure level of principles, in order to prevent confusion and also to explain, in relation thereto, certain values of ancient Aryan spirituality. We do not therefore believe that we are indicating here any particular solution to the new reformist currents which are or will be seeking new forms of spirituality, nor do we wish to specify the relationship between these forms and Christianity. We only wish to point out that, whatever these solutions may be, it must be understood that they require that we be at least on the same level as the tradition which, due to a series of circumstances, not all of them happy, was that of the West: that we do not lose altitude spiritually. To limit ourselves to one aspect, Catholic dogmatism itself fulfils, essentially, a useful function as a barrier: it prevents the mysticism of immanence and other prevaricating invasions from below from exceeding a certain point; it sets a rigid limit beyond which reigns – or at least should reign – transcendent knowledge, the truly "supernatural" and "non-human" element. Now, one can criticise the way in which, in Christianity, this knowledge, this transcendence, especially because of non-Aryan influences (for example, the conception of the supernatural exclusively as "revelation" is a typical trait of the race of the soul which Clauß calls "desert race"), has often been adopted and one may aim at a rectification in this

respect, starting from "heroic" and "Olympian" views of the specifically Nordico-Aryan type: but one cannot move on to "profane" criticism, grasp this or that polemical expedient and ramble on about an alleged Aryanity of immanentism, pantheism and the cult of "nature" and "life", without ending up on an effectively inferior level and, in short, not in the world of origins, the true aspiration of the doctrine of race, but in that of pure and simple anti-tradition. This would really be the only way to incite all those who would nourish the best "pagan" intentions to immediately become practicing and uncompromising Catholics.

These are considerations which will probably be as unpalatable to "pagan" racists as they are to Christian racists, since in this regard we have only followed the cause of impartial truth, after having benefited from our own experiences and those of others. On the other hand, in order not to be misunderstood despite what we have already stated explicitly, let us repeat that we have not wanted to affirm that racism – and especially Italian racism – should undertake revisions of the kind already mentioned; on the contrary, we have pointed out that, at the moment when it develops its full potential as a spiritually revolutionary idea, it will be difficult for Fascism to avoid posing the problem of the worldview. Were it to happen, it will be necessary to be careful not to fall into the equivocations and errors to which we have alluded here, which, in the end, would only serve to play the game of common adversaries. In that event, one must be able to place oneself on a plane where doctrinal confusion is not permitted, where all dilettantism and arbitrary intellectual exercise is to be excluded, where all subjection to confused impulses of

passion and polemical antipathies must be vigorously combated, where, last but not least, only a precise, rigorous and objective knowledge of the spirit of the primordial traditions must be decisive.

7. Race and Death.

We now wish to pause for a moment to specify in particular, on the basis of the explanations just given, the limits of the personality belonging to race. Let us say at once that, in this respect, it is unacceptable, from the traditional point of view, to conceive of race as a purely biological-human, historical and, in short, only earthly entity, and then to maintain that it is in this entity that the end of all beings belonging to it is to be found, that there is nothing superior to race, since race is the source of all value, and that the idea of a supra-terrestrial fulfilment and destination of the individual is illusory and deleterious: "to remain true to the earth and the race."

We have already encountered and criticised this conception on more than one occasion. In particular, there are as many conceptions of race as there are "races of the mind" – there is no doubt that the conception we have just indicated can only be "true" for a telluric race, since it is only to the telluric man that such limited horizons can sometimes be considered absolute. In this telluric vision of race there is also the supposition of these "neo-pagan" racists that the only conceivable immortality would be survival in blood, in earthly descent.

It is true that similar positions today present themselves to us with a value that is less theoretical than practical and political – with them, therefore, one aims at consolidating the unity of

the race-people and concentrating all the spiritual energies of the individual on the temporal and historical duties he has to accomplish. It is also true, however, that the ancient Aryan civilisations, in terms of earthly, heroic and political achievements, experienced greatness without feeling the need to resort to these myths, recognising instead quite different truths; it is quite clear, in fact, that the idea already indicated concerning race refers to the *pitryana*, to the "way of the South" (cf. Part III, 4, *Can New Races be Born?*), which is opposed to the "divine way of the North" – *devayana* – the only one which defines the highest Aryan ideal.

To this ideal is also linked the theory of "double heredity" (already exposed in Part II, 12, *The Inner Race and Heredity*). Personality is certainly not reduced to historical-biological heredity or horizontal heredity: it appears rather as a principle which, while manifesting itself in race (here, always in the strict sense of the term), in itself is beyond race and cannot be reduced to it. To recognise race – as has already been explained in the beginning – does not mean to mutilate personality: to race and to what earthly heredity gathers, personality owes the living and articulated matter of its specific expression, manifestation and action. In this, there is indeed something conditioned which, however, is neither passive nor one-sided. Every individual also reacts on race and heredity, according to his deepest nature, elaborates the substance in which he has manifested himself, shapes it subsequently, and this is how this inter-racial differentiation, this difference of purity and completion between types, which has already been spoken of and to which we shall return when dealing with its influences in the social field, is achieved: it is,

here, an exchange on an equal footing. When a supreme equilibrium and adequacy is reached (equilibrium, according to our tripartite view of the human being, of the different components of true race), we have like a summit beyond which personality cannot go – cannot go on the horizontal, earthly plane. To this plane strictly remains and belongs his work, his creature, and, physiologically, his descendants. But personality itself, if it has reached this summit, is "free" and can move towards a perfection which is henceforth properly supernatural.

This is exactly the most ancient Aryan conception relative to those who do not properly belong to the group of spiritual leaders, a conception which can also be found in various ideas and legends of the medieval West itself. Thus the *Dharma* prescribes the scrupulous observance of the law of the earth, of race, of caste, and so on, until complete adequacy. This law also requires the insurance of an offspring: life, which one received at birth, must be given back before death, with its imprint, to another being – and that is why the firstborn was called "the son of duty". After that, after an "active life", according to Aryan law, one could retire and lead an ascetic-contemplative life. Very expressive is the Iranian-Aryan adage which reminds that the true duty is not to procreate only ahead, on the horizontal plane of the earthly descendants, but also upwards, in a vertical upward direction. In Western religion, all these ideas have been confused – above all, there has been a violent separation between what pertains to active life, and what is, on the contrary, contemplative life, and truly traditional solutions have almost always been forgotten, according to which the law that is not of this world extends,

completes and strengthens that which is of this world. But even more harmful than these confusions would be the "telluric" racial ideas that have just been indicated, if they were to be taken seriously and to have a future. According to the traditional teachings of the Aryan peoples, the fact remains that what is essentially supernatural is the end and the dignity of personality; this end, therefore, acts as the strongest driving force and the deepest animating force for the creative expression within the expression that race gives to personality, it therefore simultaneously raises race up to a limit, beyond which, after leaving greatness in its wake, the very force itself is released and makes death precisely an accomplishment – *telos* – and a new birth – the third birth of Indo-Aryan teaching.

Only the mediocre and the failures, that is to say beings who have not been able to fulfil the law and earthly duty to protect the afterlife, may be thought to have no afterlife, they are destined to dissolve again into the confused vitality of race, into the collective and terrestrial substance of blood and heredity, only surviving in this way – in a very relative sense of the word – to the destruction of their physical individuality, and passing on to others the task for which they were unsuited.

8. Law and Race. – The Anti-Collectivist Concept of National-Racial Community.

We must now speak of the meaning that the doctrine of race may have in the world of law. Here again, let us start by pointing out false turns. Just as, as we have seen, some racist currents do not know how to go beyond the antithesis of internationalism and nationalist particularism, ignoring the

third term, which is the empire in the traditional sense, so they also seem not to be able to overcome the antithesis of individualism and collectivism in relation to a given community, ignoring the third term, consisting of the values of personality. Now, we have already said that, from our point of view, any collectivistic interpretation of the racial idea must be resolutely combatted. It is therefore necessary to be aware of the limits beyond which the identification of "race" with "nation" and "people" – useful as a "myth" in the previously defined terms – becomes dangerous and even corrupting. This happens when, in the face of the hypothetical thing that race or the national-racial community (*Volksgemeinschaft*) becomes in this extension of the concept, one proclaims the equality of all its representatives or members, the disappearance of all privileges, and reduce everything to a common denominator.[7]

In that case, racism would really be the last modern attack launched by democracy on what remains of the former hierarchical Europe. Indeed – as has rightly been noted by the Prince of Rohan – if there was anything democracy and rationalism had not yet been able to destroy, it was the privilege of blood, race in the highest sense. In no civilisation was race simply the "people". On the contrary, "race" in the higher sense was the seal of nobility in the face of the mere "people", and it was precisely the nobility that anticipated biology and racial culture. Now, when, on the contrary, race

[7] If what Evola is suggesting here is that this was the current view among National-Socialist statesmen and ideologues, he is mistaken. See the note on Martin Staemmler in Appendix 1. [Editor]

is identified with the people, this last bastion, which resisted democracy and rationalism, is, in principle, annihilated, the concept of blood, of race, democratised; and, in the end, in thinking that adequate procedures will be able to purify the race-people, the currents already indicated have precisely in view a kind of egalitarian community, that they even believe they can find in the origins. There are, in fact, some who, assuming that the ancient Nordico-Aryans felt different in the face of other races, but equals, peers, among themselves, neglecting even the distinctions of caste which, on the contrary, existed in the community of purer *arya*. It must be acknowledged that the various attempts to reform law in the racist spirit and to emancipate it from Roman law according to the *Volksgemeinschaft* (national-racial community) is inspired precisely by erroneous socialising views of this kind.

In such a case, it is obvious that, from the Roman point of view, the racial conception of law simply appears to be pre-legal. It does not yet know the "person", which is the subject of positive law; the person, who should not be confused with the individual of liberalism (a convenient and overused polemical target in these trends), because it is the individual integrated into a higher order of values than all the sensitive, instinctive, naturalistic data, and participating in that higher reality that is the spiritual tradition, the race of the soul and the race of the spirit. This dignity is presupposed in the individual as a subject of law by authentic Roman law – not to be confused either with its late and decadent forms of the time of the Semitic Empire, nor with the modern and liberalising assumptions to which it gave rise. In reference to this dignity, we may cite the classical *suum cuique*, "to each

his own", that the trends in question betray in the point where they conceive of the individual exclusively in a state of "sociality" and of dependence on the national-racial group: a state which, from a traditional point of view, is more or less equivalent to pre-personality.

The traditional doctrine of race must therefore prevent the salutary principle of human inequality, observed in other fields, from giving rise here to its opposite. In order to precisely grasp the hierarchy of values, we can refer to the ideas of Paul De Lagarde, adopting them in the following way: being simply "man" (egalitarian myth, democracy, internationalism, anti-racism) is a "minus" compared with being said and being a man of a given nation or race in general; but this, in turn, is again a "minus" compared to being a "person". In short, in passing from humanity in general to nationality and race, and then to personality, we proceed in increasingly intense degrees of concreteness, value, dignity, responsibility – of that which is formless we go towards that which is individualised and really differentiated. Evaluated as a "person", man is the element of a new, truly concrete, organic, articulated, voluntarist, hierarchical, order, which, naturally, does not abolish the previous one, but includes and presupposes it. Thus arises the idea of a new, not pre-personal, but now, in a certain sense, supra-personal, form of community, which is essentially defined in terms of the "race of the soul". Here, the essential is no longer the naturalist belonging to a community or to a nation-race, but a kind of consecration and fidelity to higher ethical principles and to a particular lifestyle: as in ancient ascetic-warrior "Orders". Now, similar trends are emerging in the main

currents of national renewal in Europe. The *Mannerbundprinzip*, the principle of virile political communities conceived as a higher form of natural community, plays a significant rôle, as has been noted by several scholars.

The Fascist conception of the Party as a single national party generally reflects similar values; he who is member of this political organisation is, in principle, more than just "Italian": a "person", whom a precise oath commits to a higher degree of fidelity, political responsibility, discipline, promptness, and, where necessary, to a heroic sacrifice and the subordination of all naturalistic ties, of all particular interests, to higher goals.

Wherever, on the other hand, not only the race of the soul, but also that of the spirit could manifest itself positively, we would have another differentiation, which, where it would define an even higher form of community, beyond the political-warlike one, would almost be an adumbration, in new forms, of what the supreme Aryan élite of spiritual leaders was. Once this hierarchical, anti-bourgeois and anti-collectivist ideal is accepted as regards law, it is obvious that the reappearance of something similar to the ancient and much decried *ius singulare* might be expected and hoped for, as the definitive liquidation of the "immortal rights of man and the citizen", of all their derivatives, and of their disguises: an organic and differentiated conception of law, which, moreover, is exactly that of ancient Aryan and Aryo-Roman law and of all imperial law.

Besides, there is the legislation on Jews in Italy and, even more so, in Germany; in Germany, the distinction between citizens of the *Reich*, members of the *Reich* and *Reich* guests, each with different rights, could be a first indication of this tendency to differentiate the law. Second, the appearance of the national "One Party", which, again, in fact, defines certain, not only political but also legal, privileges, is a second symptom of the same tendency. A third sign is, in Germany, on the one hand, the attempt to create, on the basis of precise racial criteria, a kind of new politico-military Order that is the guardian of the spirit of the national-socialist revolution and the defender of the state (this is the SS Corps, *Schutz-Staffeln*), on the other hand, the institution of a kind of seminar of tried elements meant to hold political positions in the Party: the "Castles of the Order" (*Ordensburgen*). The second initiative, as is well known, corresponds in Italy to the recently founded *Centro di Preparazione Politica* (Centre for Political Preparation), if it develops its highest possibilities, which we ourselves have had the opportunity to specify.[8]

Of course, even as regards to race, one cannot limit oneself to prophylactic and purely defensive measures, to those that are meant to prevent harmful admixtures and those seeking to prevent the transmission of hereditary defects by irresponsible unions. Given the general meaning of the word "race" in the new ideologies, it is an essential task, in addition to this, to discriminate between races. It is absurd to think that race is realised with the same degree of purity in all its members. The formative force of race is fully embodied only in a minority; it

[8] See our essay "Possibilità del Centro di preparazione politica", *La Rassegna Italiana* (May 1940).

is only in the minority that the ideal of race can be fully realised in all its purity, as correspondence and perfect adequacy and presence of the race of body, soul and spirit. In mass production and rational cattle breeding, a bunch of individuals all equal and "pure" at birth may be expected. This is absurd as soon as one enters the realm of personality and its relation to the race of the soul and spirit and considers the racial element in its concreteness, i.e. as it appears in the various vicissitudes of an affirmation or a combat. Combat differentiates, selects, creates hierarchy; especially when – to use traditional expressions – it is not the lesser war, but the greater war; not the struggle of one man against another or against the environment, but the struggle of the supernatural element in man against all that is nature, sensation, materiality, restlessness, mirage of vain greatness, against chaos and anti-race that are inside him, before being outside.

PART FIVE: RACE AND THE PROBLEM OF THE NEW "ÉLITE"

1. The "Italian Race". The Meaning of its Aryanity.

After these considerations, it is opportune to speak more specifically of the Italian race. In the manifesto drawn up by certain scholars in order to facilitate the openly racist turn of Fascism, it has been said that "the population of today's Italy is of Aryan origin and its civilisation is Aryan", not much having survived in it "of the civilisation of Pre-Aryan peoples". It was further submitted that "the conception of racism in Italy must be essentially Nordico-Aryan oriented". These points of reference require clarification, if only because, unfortunately, after their enunciation, nothing very conclusive has been done in Italy, and even the Nordico-Aryan formula, if it has not been actually placed in the archives, today does not have due importance and seems unable to prevent the free simultaneous dissemination of quite different and even contradictory ideas: such is the case, for example, of those who have thought of resuming the racialist cues of Goberti, who extolled the primacy of the Italic stock, as, according to him, it was a noble descendant of the Pelasgic race, which was precisely the pre-Hellenic race of the archaic Mediterranean in decline.

We shall refer above all to first-degree racial research. It may effectively allow us to say that the "Italian race" has Aryan characteristics, because the predominant type in it is the "Mediterranean" branch, understood as the brown, and of average height, branch, of the primordial Nordico-Aryan stock, which probably differentiated from it through

"paravariation". The predominant Italian type is among the most long- and straight-faced dolichocephalic ones: its characteristics, with regard to the race of the body, correspond mostly to those of the Anglo-Saxons, in stark contrast to those of the Franco-Celtic and Slavic groups, in which brachycephaly is predominant. According to Sergi's research, there is a match between the prehistoric Italic skulls and the current Italian ones, something which proves a certain permanence, over millennia, of the original type. Günther, Ripley and several other raciologists admit the fundamental anatomical analogy of the Mediterranean brown Italic type with the blond, taller, Nordic type. Monuments and documents from the ancient Roman world confirm this kinship and make the type in question appear as a branch of the same stock, which also manifested itself in the first Hellenic cycle. Finally, it should be noted that, among the traits that, according to the Indo-Aryan theory of the "thirty-two attributes", should present the élite Aryan type, many correspond to the brown classical Roman type – Lorenzo, in this respect, establishes a parallel, for example, with Caesar.

Speaking of the Italian race as "Nordico-Aryan" should not cause any nationalist reaction to the problem of origins, as if, in this way, one was devaluing or at least challenging the original aspect of this "Nordico-Aryan" race to the benefit of Germanic people and acknowledging the precise claims of superiority made by some German nationalist racists. These claims can easily be put in their proper place. As regards the race of the body, for example, the "German race" has little to boast about today in comparison with the Mediterranean race, for, it is commonly known how widespread therein brachycephaly is and how mixed the Nordic element is with that of the "man of the Eastern race" and the man of the East-Baltic race, both of whom are far from being considered superior: in addition to the Jews, at least six races, by the

explicit admission of the most orthodox racists, go into the making of the "German breed", and the differences between the Bavarian and the Prussian, the Rhenish and the Saxon or the Tyrolean are not smaller than those of the different stocks of the "Italian race".

As for the origins, we have already said that, historically, the Germanic people of the period of the invasions should be considered as the last waves that appeared in history of races which, in another current, created also in the Mediterranean world archaic forms of civilisation, not only before the invasions occurred, but even before, in the Italian peninsula, coming from the seat of the central Danube, these stocks of the "Terramere culture" and the "Terranova culture" (the former around 1500 BC; the latter around 1100 BC), which some scholars mistakenly consider to be the first pre-Roman Aryan inhabitants of Italy, emerged. The Etruscan civilisation already shows us very clear signs of a very distant Aryo-Atlantic tradition (an offshoot of the prehistoric French-Cantabrian civilisation of the Cro-Magnon, west-east current); apart from the Etruscans, because they were promanations of the cycle of the Pelasgic-Mediterranean decline, which had already established themselves in Italy, like the Ligurians, before these waves from the north we find some stocks from central Italy, like, for example, the Albans, which present, either anthropologically or traditionally, elements of pure Aryan background. This is why, with the necessary transpositions, when it comes to the Nordic peoples of the period of the invasions, for those who insist, and on a purely Aryan common basis, the following formula could be kept: "We were great when you were still not born", in other words: not yet appeared on the stage of the great Western history.

Once this point has been clarified and, moreover, the part that the dolicocephalic type and the anatomical structure akin to the blond type common in the northern regions of Europe has been noted in the Italian people, speaking of a Roman or Italian "Nordic" element should not offend anyone, but should represent a title of nobility that should not be easily contested by other nations, especially when it comes, firstly, to the origins and, secondly, to vocations. It is therefore good to affirm that the orientation of Italian racism must be Nordico-Aryan, even if, in order to obviate any misunderstanding, it would no doubt be preferable to use the expression "Aryo-Roman race" to characterise the central and valid element of the Italian people and distinguish it from the other branches of the same family. Let us repeat that the only thing to be deplored is that this thesis has not been developed consistently in ll its natural consequences. From a strictly biological standpoint, Germanic blood from the period of the invasions in Italy represented a new, not heterogeneous but reviving contribution, which confirmed, from generation to generation, the ancient Aryo-Roman element of the Italian stock, often in a particularly fruitful manner.

As for Roman antiquity, many racists, to start with Günther, gave themselves to identify – both directly and indirectly – traces and evidence of purely Nordic types and character. The research becomes convincing only if integrated with second- and third- degree racism. As we have said before, already on the threshold of historical times, the ancient Mediterranean world, therefore also the Italicised one, appears to us as a cluster of the debris of the primordial Nordic-Western races, studded with elements miraculously left intact and enlightened by sudden solar or heroic resurrections – aside from what secretly lingered in the subterranean veins of Mystery traditions. Now, it is indisputable that Ancient Rome was a manifestation and a creation of the "heroic-solar"

race and that this race was at the origin and at the basis of the ancient Roman greatness, whatever the means it used to develop the ancient Hyperborean inheritance. In *Revolt Against the Modern World*, we have already spoken about certain aspects of this "Nordic" or "solar" Romanity.

Secondly, what should be thought of the so-called "Latin genius" (cf. Part II, 7, *The Hyperborean Race and its Ramifications*) has already been made clear. Many elements of the ancient Aryan way of life were maintained from generation to generation. Günther himself acknowledged that it is necessary to consider the clear and rigorous genius of the Latin and Roman people as a Nordic heritage and to distinguish it from the specifically Celtic and Ibero-Celtic spirit: in other words, a reflection of the ancient ideal of clarity, of "form", of *cosmos*. On the contrary – it is worth repeating – in identifying the romantic, nebulous, pantheistic and naturalistic aspects of the soul of today's Germanic and Nordic people, as reflected in a quantity of recognisable cultural expressions, one would think that an inner involution took place in some parts of these races, to the point of alienating them significantly from the spirit of the common origins.

2. Inter-racial Selection in the Mediterranean World

But one should not fall from one unilaterality to the other. To know that in the Italian origins, and especially in Roman greatness, the Nordico-Aryan element acted and that this element also translated into a significant component of the current Italian stock as "race of the body" does not exempt from the specific duties of selection, purification and intensification, if, in Italy, one wishes to be serious. The

Nordico-Aryan element is to be used as a central point of reference for purification and the strengthening of the Italian people of today, and almost as a germinal cell, from which, through this process, a new type must emerge, to which the designations "Fascist man" and "Fascist race" could legitimately be applied. Such is the task of active racism, a task which, however, presupposes that of clearly identifying the various components of the "Italian race" and of rectifying them, where their style is far from the ideal, both new and old, which we have just spoken of and which would be bound to bring down to us, from the height of the primordial times, something of the luminous original solar heritage.

This action, as is most clear, has as its specific domain the race of the soul and the spirit. To intervene surgically, so to speak, to prevent crossbreeding of very heterogeneous types, but still of the Italian breed, in addition to provoking understandable reactions and going too far in the "rationalisation" of the process, is something that would achieve little, if the inner correlative was missing: the main thing, in fact, is to awaken an instinct, whereby these undesirable unions would be spontaneously dismissed – and the formation of this instinct, again, belongs to active second- and third-degree racism, which acts not on the body, but on the soul and on the spirit.

From the external point of view, on the contrary, one can only mention the following. The main races of the body of which the "Germanic race" is made of are, according to the most quoted authors, the Nordic one, the Phalian one, the Dinaric one, the race of the man of the East and that of the man of the West (*ostisch* and *westisch*), the East Baltic one. With the exception of the latter and that of the man of the East, which hardly appear in it at all, the other races are also present in the "Italian breed", but, in addition, two major components, which we can generically call "African-

Mediterranean race" and "Pelasgic race". From our point of view, the first race is the product of a mixing of elements from the Eastern and African Mediterranean world with the Aryo-Mediterranean race, according to a predominance of the former – and it was because of its predominance that the Roman Empire was undermined; it was reinforced, in the Saracen period, by further crossbreeding and blood injections from the South. On the contrary, the Pelasgic race should be considered as the effect of this ethnic involution of very ancient Aryo-Western or Atlantic-Western stocks that had established themselves in the Central Mediterranean, of which we have already spoken several times.

The most valuable element in the Italian compound remains the Nordico-Aryan one, that, as far as we are concerned, we have proposed to properly call "Aryo-Roman". The most unfavourable admixtures, that an instinct should progressively avoid, would be that of the Aryo-Roman element firstly with the African-Mediterranean element (especially present mostly in southern Italy), then with the Pelasgic element. However, even the mixing of this element with the race of the man of the West present in Italy would not be very desirable; this, again, more on account of the race of the soul than for purely anthropological reasons. What we mean by the man of the West or *westish*, strictly speaking, is that which prevails in the ethnic admixture that gave its features to the French civilisation as early as in the Provençal period; It is also present in England and in western Germany (Rhineland), areas where, however, its negative influence is quite minor, tempered as it is by the Nordic race. In Italy, on the contrary, as long as a clearer racial and ethical consciousness has not strengthened and cemented the Aryo-Roman core, the introduction of *westish* blood could seriously harm it. Good, on the other hand, are mixing of the Aryo-Roman race with the Aryo-Germanic, the properly Nordic one, the Dinaric one

and the Phalian one. All this, as a general pattern, that will have a value only when, by various means, a corresponding sensitivity will have been created.

In Germany, one is inclined to see in the preponderance of the *estish* component, the racial basis of the local bourgeois type, i.e. the German type that everyone knows, fat-bellied, big on beer, round-headed, almost always wearing glasses, a perfect bureaucrat; internally softly sentimental and prone to the observance of conventions and to conformism. A similar racial derivation in Italy, where the *westish* component is weak, is unlikely; however, to misuse the term of race, it must be recognised that there exists in our country, and it is hypertrophic, a bourgeois race of body and soul, which, as clearly perceived by Fascism, is the real danger for the future of our people. This race is properly anti-race, a mush, an ethnic and social sawdust, as elusive as cumbersome, since there is no place where, in our country, it is not found suffocating everything in its mediocrity, opportunism, social conformism, love of an easy life, its terror of all kinds of responsibility, its obstructionism and its indifference. The one who feels Aryo-Roman, it is mostly this race that he must despise, that he must feel a stranger to, separated from his kind by an impassable abyss; it is above all from this racial detritus that he must isolate himself, both physically, i.e. from the point of view of unions, and spiritually, immunising himself against any infiltration of its mentality and its way of being. Racial purity, in this respect, will be manifested by an absolute intransigence and by the resolution not to neglect any opportunity and to take all risks, social and even political, to show his contempt for this "bourgeois race", wherever it is

found, whatever positions its representatives may still hold in today's Italy.

As for the protection of the superior racial, i.e. Aryo-Roman, core in Italy, and for crossbreeds deemed favourable, one must always bear in mind what has been said about that which really carries race, the male type. Favourable crossbreeds refer therefore to those in which the man is of the Aryo-Roman race; in those in which the woman is of such race, on the other hand, a drop in level of the type, in principle, will occur.

Pointing out that all of this is a pattern and that the real duty is to create corresponding instincts prevents us from being suspected of considering as desirable a kind of rational administration, controlled by technicians, of the unions between the sexes and of wanting to suppress everything spontaneous in love, affection and desire. This is not our view, which, for that matter, has already been expressed above. It is certain, however, that one cannot consider inter-racial selection and elevation of the common type as long as, among the highest racial representatives of a people, the faculties of love and desire have not been refined and, above all, as long as they have an independent existence, deprived of any form of ethical sensibility, of any instinct of "race" – race, here, in the higher sense. Thus, for example, a woman full of sensual charm, sensuality, but selfish and mendacious, a woman with a very beautiful body, but fatuous and vain, an elegant and – as is unfortunately said today – "classy", but snobbish, exhibitionist, irresponsible, a cultured, pleasant and "interesting" woman, but cowardly and full of bourgeois

limitations – all these types of women should be seen immediately as beings of "another race", with whom one may have a fling, but with whom there can be no living together and with whom it is unthinkable to have offspring: certain physical features also, that is to say, that of the race of the body, whose language is eloquent, even if it is not comprehensible to all, should alert such a refined male instinct.

Thereby, we have already touched on the problem of the rectification of race from the point of view of the soul. In relation to what has just been said, it is also worth noting the particularly unfavourable conditions created by bourgeois and materialistic civilisation. It was this civilisation that gave "feeling" and "love" a primacy which, in any civilisation of a different type, was unknown, so that today it is almost impossible to read a novel, to read a book, to watch a film or a play that does not focus on things like this: a primacy which, naturally, paralyses and anaesthetises any other higher motive. Second, it is the bourgeois civilisation which, especially in the Mediterranean, has created a society full of conformity and conventions, which makes it very difficult to get to know thoroughly and in time the true nature, the true race of the soul of a woman, the first precondition for an understanding and a union.

3. Rectification of the Mediterranean Man

As for the race of the soul, the expression of "Mediterranean man" no longer corresponds to this variety of the Nordico-Aryan type which has been spoken of and is the most valuable element in the ethnic makeup of our people. Instead, it refers

to a certain lifestyle, a certain orientation of the soul: both encountered among Mediterranean peoples in general, they are certainly not desirable for an Aryo-Roman vocation. According to Clauß, to whom we owe an interesting study in this regard, the characteristics of the Mediterranean man correspond to those of the *Darbietungsmensch*, a rather difficult term to translate. *Darbietung* means "spectacle", "representation", "exhibition": the characteristic of the Mediterranean man would be to count less for himself than in relation to others and according to others. He would be the one in need of a "stage", not always in the negative sense, out of mere vanity and exhibitionism, but in the sense that his ardour and drive for great and genuine things, he draws from a relation to others who see him and that the concern about the effect he will have on observers and, in general, on his fellow human beings plays an important part in his behaviour. It is only when the Mediterranean man feels he is on the podium – imaginary or real – that he can give his best and be fully committed.

That is why a certain preoccupation with exteriority, with appearance, would be inseparable from the Mediterranean man. This, again, not only in the negative sense of appearances, behind which there is emptiness but in the sense that his most spontaneous style of action would always lead him to give the act some of the features of the "pose", of something that must attract attention, even where he who acts knows that he has only himself as a spectator. Thus, there would be a certain doubling in the Mediterranean man, a doubling of a self that plays a "rôle" and of another self that

considers it from the point of view of an observer, or of a potential viewer and delights in it.

It is obvious that, insofar as a "Mediterranean" component in this sense is also present in the "Italian breed", too, it must be "rectified", and, in doing so, what better model could there be than the style of the ancient Roman race, a severe, sober, active, style without expressionisms, measured, calmly aware of his dignity? To be more than to appear; to grasp the meaning of one's individuality and value independently of any external reference, to love isolation as much as actions and expressions reduced to the essential, stripped of any choreography and any preoccupation with effect – all these elements are surely fundamental for the "style" according to which the consolidation and purification of the Italian stock must occur in the Nordic-Aryan sense. Where the Italian man, to a certain extent, has in common with the Mediterranean man the aforementioned inner split (between actor and spectator), this split must be used for not in the sense of an assessment of possible effects on others and of a study to achieve those that are desired, but in the sense of an objective criticism, a calm and attentive monitoring of one's conduct and of one's expression, which may prevent all primitiveness or naive instantaneity or "expansiveness" and studies the very expression, not for the "impression" it causes on others and in relation to their judgment, but in close and impersonal adherence with what one intends to achieve and with the style one intends to give oneself.

With the "desert" race and, perhaps, as a result of the presence in him of something of this race, the Mediterranean

man would have in addition a soul as intense and explosive as ever-changing and tied to the moment: excitements, irresistible and unmitigated desire in the emotional life, intuition, momentary flashes of genius in the intellectual one. A style of psychic balance and measure would not be therefore his strong point: while, in appearance, and especially when he is in company, he looks cheerful, enthusiastic and optimistic, in reality, on his own, the Mediterranean man experiences sudden depressions, discovers gloomy and forlorn prospects that cause him to flee all isolation with horror and lead him back to exteriority, to noisy sociability, to joyful, sentimental or passionate "outbursts".

To "rectify" this aspect, wherever it is really present also in the Italian breed or in some of its elements (especially in the south), it is not necessary to proceed by simple antithesis. Nietzsche's sentence: "I measure the value of a man by his capacity to delay reaction" must certainly serve as a means of a precise educational guideline with regard to the messy impulsiveness and explosiveness. But Nietzsche himself warned of the dangers of "moral castration". The ability to control and a style of balance and continuity of feeling and will is a style that should not lead to a drying-up and to a mechanisation of the soul, as in some negative aspects of the Germanic or Anglo-Saxon man. This is not about suppressing passion and give the soul a beautiful, clear and homogeneous, but flat form; but about totalistically organising one's being in order to make it capable of recognising, discriminating and making appropriate use of impulses and the lights that spring from the depths. That passion has a certain preponderance among many Italians, it is not possible to contest; but this

tendency results not in a defect, but an enrichment, as soon as it finds its corrective and counterbalance in a soundly and firmly ethical life: this task, the "Fascisation" of the Italian, and especially of the youth, is beginning to achieve it.

4. Other Elements of the Lifestyle of the Mediterranean Soul

The Mediterranean man would also naturally be prone to establish himself as his own defender to the same extent that the Nordic man would be inclined, on the contrary, to set himself up as his own judge. The former would always be more lenient with himself than with others, and particularly allergic to the harsh and objective examination of all the ulterior motives of his inner life. This opposition is quite unilateral. In any case, the dangers inherent in an exaggerated introspection or inner analysis should not be overlooked: the aberrations stemming from the Semitic feeling of "fault", as well as those which derive, on the contrary, from Protestantism and Puritanism, are a salutary warning. It is certain, however, that a style characterised by simplicity and loyalty, with respect, above all, to one's soul, is an essential element for any rectification of a race in the Nordico-Aryan sense; just as being hard with oneself, cordial and understanding towards others, is part, in terms of the race of the soul, of the principles of any manly, constructive, aristocratic, ethics.

Another element of the Mediterranean soul would be a certain susceptibility, a certain readiness to feel offenses too easily and an exaggerated, again almost theatrical, sense of honour. Here, to be fair, it should be noted that these tendencies are found to at least the same extent, among non-

Mediterranean peoples, such as Hungarians and Poles. Thus, in the Mediterranean area, perhaps the Spaniards; in Italy, perhaps some Sicilians and some Neapolitans, too, may appear so. As for "rectification", no one will dispute that the immediate reaction of one's blood to an unjust offense is a "racial" quality in the higher sense. What is to be overcome is rather the passionate reaction based on the mere fact that one's person, one's self, feels guilty and therefore, reacts not only when one is right, but also when the offense hits in us an inner weak point and something that is not really in order. In which case a rectification may certainly be considered, especially in the sense of not being prepared to let our value and honour depend on others. Without going to the excesses of Stoic morality, which, however, is generally acknowledged as being a, desperate adaptation, so to speak, of the Nordic style of life, one may well recall the words of Seneca, who noted that offense involves the intent to harm, harm which can only be shame: but this shame, he who is conscious of his righteousness cannot feel. He will therefore always know how to take out the sting linked to the insult and the offence, which aims at causing the disordered reaction of an impulsive soul; he will not let this sting penetrate him, and the reaction will simply consists in destroying the intention of the opponent, who will hit a wall where he thought he had found a receptive substance playing his game; it will then consist in objectively preventing the opponent to spread lies, to do harm and, finally, to measure others by his own yardstick.

As for an excessive bent towards "grace", "refinement", "manners", that the racists in question attribute to the Mediterranean race, probably having in mind above all its

feminine specimens or their French varieties, there is not much to be said and "rectified". "Refinement" and "manners", the Anglo-Saxon gentleman has too. We certainly do not want to establish as a general style the coarseness of a trooper or an uneducated young man: if there is anything to combat, it is excesses, i.e. exteriority and a style of salon, meant to wrap in "manners" the squalid interiority of faceless beings, of worldly puppets. Something which, however, more than the disposition of a given race, is today the general characteristic, in every country, of the prim and proper environments constituting so-called "high society": America in the lead, breaking the record.

On a broader level, we can, if ever, agree to deny arts and letters, all that is aesthetics and, so to speak, contemporary "Aphroditic civilisation", the exaggerated and abnormal importance that the modern world grants them. Against this, a certain iconoclastic and barbaric nature must be conceived as a salutary reactive force for restoring the balance and reaffirming Aryo-Roman values. It is basically our most ancient tradition: let us recall the contempt nourished by early Aryan Romanity for the Hellenic world of letters and arts, catonically assimilated to softening and corruption; let it be remembered that the characteristic of the Roman religion was the aversion to aestheticised mythology and the emphasis put on pure, bare ritual action, as well as on the ethical and warlike element. Just as the Renaissance was only a falsification of antiquity, of which it only took over decadent aspects, no matter how flashy they may be from an aesthetic point of view, so it is also necessary to remember that Italian Humanism has little to do with the Aryo-Roman tradition of

our race; at that time, this tradition was much more alive in men who, like Savonarola, sought to prevent exteriorities and aesthetics from reducing the forces of the Aryan race that remained in Italy to the level of an "Aphroditic" culture, in the technical sense, as already explained, of this term. That is why, against the "humanist" tradition of the Italian race, it is necessary to put forward precise reservations, especially as Italy today is no longer exactly the country of museums, ruins, monuments and picturesque things for the use of foreign tourists and that, among the best representatives of Fascism, a distaste has developed for the petty coteries of "men of letters" and "intellectuals", as vain as superficial and amateurish circles, which do not even have the gift of the buffoons of feudal nobility: that of entertaining.

5. Rectifications of Mediterranean Relationships Between the Sexes

The merit of the theories that we have outlined here is not to attribute sensuality to the Mediterranean man alone. According to Clauß, "the disposition to sensuality has nothing to do with a given race. Men of any race can be inclined to sensuality: except that it manifests itself in a manner different in each race. It is a fable to claim that the Southern man is sensual and the Northern man is not sensual; the truth is that, in relation to sensuality, the former has a different behaviour than the latter." Instead, it is claimed that the Mediterranean race gives everything that concerns sensuality and gender relations a greater importance than the other races do, especially by allowing these things to exert an influence in the order of properly moral and spiritual values.

This thesis is worth examining; but, now, especially with regard to a "rectification" which concerns more the Mediterranean woman than the Mediterranean man, because we believe that it is mostly the former who is at issue here. It is indeed true that not only any foreigner, but also any Italian who has lived abroad for some time, upon arriving in Mediterranean countries and, we would even say, crossing the border, cannot help but feel a curious impression about the psychology and "style" of behaviour of both sexes. It is indeed true that, if, in the abstract, the Southern man may not be more sensual than the Northern man, his attitude to sensuality, to love and women, is very different, and that, here, the issues and concerns relative to sex in many cases find ways, with disturbing ease, to become moral and even spiritual problems.

We are thus faced with extremely one-sided connections, for example, between honour and the things of sex, singular connections that certainly do not denote a very great sense of male dignity. We would emphasise, indeed, that it is difficult to point to a heroic race that let the life of the boudoir decide manly honour. Just as peculiar appears the place of sex in religion itself: the "sin" – which, correctly and from an Aryan point of view, should especially concern inner life and the ethical world, receives an interpretation essentially related to this carnal and sensual plane. It will suffice to recall the moralist deformation that has suffered, for example, the term "virtue": far from referring to the precepts of a mainly sexual petty moral, *virtus*, in Aryan Antiquity, meant the virile quality, from *vir*, man in the eminent sense (and not *homo*); strength, courage, the power of male affirmation and decision.

We should not be under any illusions in this respect: here, what is at work is an influence that is foreign to the Aryan element, an influence whose relationship with the Semitic spirit would be difficult to challenge.

On a more concrete level, it is not only about the exaggerated importance given to everything that concerns sex and feelings: first and foremost, because of a corresponding system of complications, limitations and artificialities in daily life, the general behaviour of Mediterranean men and women differ from the Nordic-Aryan style. The Mediterranean woman, almost without exception, focuses her life in a most unilateral and, so to speak, primitive, way on man.[1] We are certainly a thousand miles from wishing the masculinised or neutral woman, who, as we have already indicated, is a degenerate product of the Nordic race; what we want to point out is that the Mediterranean woman almost always neglects to build an inner life of her own, autonomous, in keeping with her own nature and her normal function. On the contrary, her inner life is reduced to the concerns about sex and everything that can be used to "look" good and attract man into her orbit. Thus, we see very young women, often held by their parents almost completely isolated from men, all painted and equipped as not even "professionals" are in Northern countries: you only have to look at them for a moment to realise that, in spite of everything, man and relationships with

[1] We would rather say that the Mediterranean woman, almost without exception, is a past master, so to speak, in fooling man into believing that her life is focused in a most unilateral and primitive way on man. On this matter, see Esther Vilar's books. [Editor]

man are their only concern, all the more obvious as the whole thing is concealed behind bourgeois and conventional limitations or by a skilful rationalised management of abandon. This is immediately compounded with quite understandable complications, given the corresponding attitude of man.

Every day, on all the streets of the big cities of the countries in question, one can see what happens when a barely desirable woman passes by a group of young men: these stare at her and follow her with an "intense" gaze, as if they were as many Don Juan or starved people back home after years spent in Africa or on the North Pole; the other, who, with her make-up, her gait and her clothes, makes no mystery of her whole feminine qualification, however, affects an air of supreme indifference and of "detachment"; so much so that the onlooker of these little scenes is inclined to wonder seriously if all these people do not have anything better to do than to indulge in such drama. With the instantaneity and, to say the least, the coarseness of his desire, a certain Mediterranean man frightens woman, puts her on the defensive, brings about all kinds of detrimental complications: detrimental, above all, for himself. The woman, when, on the other hand, she only thinks about relationship with man and the effect she can have on him, feels on the other hand like a desired and hunted prey that must be careful not to not make any false moves and must adequately "rationalise" any relationship and concession.

But not all in the effectively false and non-Aryan behaviour of the Mediterranean woman can be explained by these external

circumstances, for which man is responsible. It can be affirmed that, in 95% of these cases, a woman of that race may already have said "yes" on a certain account, but that she would feel debased by behaving resolutely accordingly before subjecting man to a series of complications and limitations, to a genuine erotic-sentimental *via crucis*. She would otherwise be afraid of not being considered a "serious person" or "prim and proper", where, from a superior point of view, it is precisely that insincerity and that artificiality that indicates her lack of seriousness. It is on a similar basis that the ridiculous routine of flirts, the ritual of "compliments", of the "court," of the "maybe yes, maybe no", develops. That, in all this, man does not feel a direct offence to his dignity, a game, in which it is not for him to engage, constitutes a worrying sign that there is an effective presence of a "Mediterranean" component, in a negative sense, not only in the Italian way of life, but in bourgeois civilisation in general, a component that the new, manly, Aryan, man will certainly have to overcome.

It is indisputable that the "Mediterranean woman", as well as the Italian one, apart from the "naturalistic" qualities, so to speak, that she may also have as actual wife and mother, needs to be "rectified" in a style made of spontaneity, clarity, sincerity, inner freedom. Which is impossible if man does not help her, first of all by making her feel that love and sex, however important, can only have a subordinate part in her life formed according to a Nordico-Aryan style; then, by ceasing to behave continuously as a hungry Don Juan or as someone who has never seen a woman, because, as a rule, of the two it is the woman who must seek and call for the man, and not the other way around. Isolation, distance: either

friendly relationships, without ulterior motives or fragmentation; or real and unattenuated man-woman relationships.

One can acknowledge the correctness of the view that, from the Provençal period onward, an artificial separation between the sexes, basically unknown to Nordic-Aryan man, would have been peculiar to Romanic people. This separation led to a false idealisation as well as to a false degradation of woman: to Beatrice and the Lady of a certain chivalry on one side, to the "woman", to the creature of flesh and sin on the other – both "constructed" types, far from reality or, at least, normality. The first type disappeared with the decline of nineteenth-century romanticism, together with Werther and Jacopo Ortis. Neither can it be said that the second type, namely the woman in the full, racial, sense of the word, still exists today among Romanic people, because there one only finds a reduced, tamed, version, intent on being "all right" with bourgeois conventions and to "shine" in the skirmish of flirts and in mundane vanity.

That the antidote is neither the *garçonne*, nor the Anglo-Saxon "emancipated" type, we do not need to stress here. It is necessary to make the relationships of woman with man more sincere, direct, organic, relationships which, naturally, cannot be peer to peer ones, but those of a coming together and a compensation between two different ways of being. And the intensity of these relationships will depend on the extent to which each one will be able to be truly oneself, complete, without inner complications and artificial fevers, loyal, free and determined.

6. The New Italy. Race and War

Although, in these considerations on the "rectification" of the "Mediterranean race", only the most important points have be touched upon, one can already sense that the "anti-Nordic" prejudice, on the Italian side, is based on a misunderstanding and that the well-known rhetorical oppositions between the North and the South are not more consistent, oppositions which, in reality, are only literary or derived from one-sided and dilettante attitudes. What is important to us, as it is for any people, given that no current people can claim to be a pure race, is an inner decision. Race must be at a crossroads and be compelled to some kind of profession of faith. Between the different components of his people the individual must choose. Just as it is certain that, within the Italian race, there are some important nuclei of the Nordico-Aryan race in the spirit, in the soul and in the body itself, so it is just as certain that, next to that, there is an Italy of the small and swarthy types with traits and senses altered by centuries of crossbreeding; sentimental, gesticulating, impulsive, deeply and anarchically individualistic types, an Italy of *dolce far niente*, of rhymes in "heart and love", of jealous Southern husbands, of women that are "ardent" but boarded up with bourgeois prejudices; with pulcinellas, macaroni and ditties. For too long, wherever people talked about Italy, it was of this Italy to which, abroad, people immediately thought and, it is necessary to acknowledge it, Italians have contributed, if only through their passivity, to the formation of this rather unflattering myth.

Now, it has to be declared that, with this anti-racist, bourgeois, superficial, twisted, Italy, Aryan only in the

manner of speaking, we were virtually finished, as soon as Fascism overthrew a demo-parliamentary regime without authority and gave itself to resolutely building a new warlike and Roman nation, *inter alia* under the aegis, in particular, of this Eagle and this Axe included in the *fasces*, which are the primordial symbols of the Hyperborean tradition. Even from a foreign point of view, while the new Italy is fully aware of its natural beauties, what it prides itself on is not precisely the fact of being the land of foreign tourists, resounding with mandolins and *Sole mio*, among other accessories of a sappy choreography: Fascist Italy rather wants to be a new world of hard and toughened forces, an heroic world permeated with ethical consciousness and creative tension, averse to any abandonment or fragmentation of the soul, having as its symbol not tarantellas and gondolas in the light of the moon, but the powerful iron squares of this Roman step, of which the rhythm of the Prussian parades is a facsimile.

With all this, we can say that the Italian soul has already chosen a Nordico-Aryan orientation; in truth, it had chosen it long before the doctrine of race officially became part of the ideology of Fascism and a certain conjuncture of political interests brought Italy closer to Germany.

As for the background to this decision, the experience of the Great War should first and foremost be mentioned. Speaking of the elements that bring out a race of the soul, Clauß rightly noted that this experience differentiated two generations, leaving an indelible imprint on those who experienced it and making them almost representatives of a "race" in itself, for being different from all those who did not fight. However,

this point of view needs to be clarified, in the sense that this fact, the war, did not have the same meaning for everyone. It has instead been a kind of test. It is certain that the war causes the crisis of the petty bourgeois personality, of the self locked within the narrow limits of its faded and individualistic personality. But this crisis may have a different outcome depending on the case. By reading certain books, such as the famous novels of Remarque or Barbusse, one has the distinct sensation that war can lead to an overcoming of the individual, representing, however, a return to the stage of the "natural race". Remarque's characters, for example, although they no longer believe in anything and constitute a "broken generation, even where the howitzers have spared it", become neither cowards, nor deserters; what drive them forward in all kinds of tragic trials are only bundles of instincts, unleashed forces, elementary reflexes and impulses, which testify to the regression of the individual onto a truly subhuman level.

But, in other beings, the outcome is absolutely different: while war also leads them beyond the limits of simply individual consciousness, for them this takes on the meaning of a spiritual awakening, an inner overcoming, a kind of active asceticism and catharsis. From a collective point of view, it is through them that the superior "race" of a people starts to awaken and assert itself: there is a new revelation of the deepest and most original forces of the stock.[2]

[2] It may be useful to note that in the most important text of the Aryan warrior asceticism, the *Bhagavadgita*, the spiritual and even metaphysical justification of war and heroism and the disdain for all sentimentality and humanitarianism are said to be part of the "primordial solar wisdom", which, from

As for the former, for whom the experience of war had an unfortunate outcome, back from the front, gave themselves to putting the war and Italian interventionism on trial by joining the phalanx of Marxist and communist subversion, Fascism, from the very beginning, proclaimed itself the representative of combative, interventionist and victorious Italy, of an Italy which, only because of war, felt it had reached a new heroic consciousness and stood as firm as it was determined to do away with the remnants of an out-dated regime and mentality. Thus new limits to understanding were created, a "race of the soul" differentiated itself which, with the rise of Fascism, took on more and more definite traits. If, in the insurrectional and illegal period of Fascism, there could still be some doubts about the trends that, in this perilous experience fuelled by deep forces awakened by war, would gain the upper hand, when Mussolini legally took power and assumed the government in concert with the monarchy, the current of forces of the "race of fighters" purified itself and developed in a spirit that was undoubtedly Roman. A very sure instinct gave an incandescent and dynamic mass precise reference points and used it as a raw material for the construction of a new State and the training of this man – new and old at the same time, and of the essentially Nordico-Aryan style – which we have talked about.

These are the antecedents of the racial awakening which, even where the word "race" was not pronounced, occurred in the Italian substance. The process of selection and formation of

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the "Sun", would have been transmitted to the first legislator of the Indo-Aryan race and then inherited by a dynasty of sacred kings.

the Nordico-Aryan Italian race is now in full swing and it is only about determining the fundamental cornerstones of the itinerary still to be travelled.

7. Conditions for the Awakening of Race

As far as the internal aspect is concerned, the law of discrimination and strengthening of race comes down to the following principle: "like awakens like, like attracts like, like unites with like." Symbols are thus needed to arrive at a decision and an evocation. The leader of a European national movement explained this principle with the following example: "When I ask for something, the heroic man answers the call; when I promise benefits, the commercial spirit answers to this, bells ringing." More generally, it can be said that the doctrine and the idea of race puts us before an alternative, which will be resolved by each of the laws of elective affinity: to react against racism, to feel in oneself a revolt against its ideas means to show oneself that one is not much in order with race; to find the Aryan and Nordico-Aryan myth ridiculous or "scientifically" unsustainable means to forge oneself an alibi for a non-Aryan and non-Nordic vocation, which cannot but be related to the substrate of a race of the body, or, at least, of a corresponding race of the soul, in the person in question. And so on and so forth. The selection process therefore requires the formulation of a complete myth, to be used as a centre of crystallisation and as a reagent for choices that, according to elective affinities, it is necessary to provoke in all parts of a people and in all areas of its civilisation.

This, in terms of general premises. As for the particular conditions, they can be summed up as follows: firstly, a heroic climate, that is, one with a high spiritual tension; secondly, a powerful idea, which galvanises and shapes the emotional forces of a given community in as profound and organic a way as the suggestion or the image that an expecting mother may imprint in the biological reality of the son; finally, in the foreground, an exemplary human type as an embodied ideal, as a tangible expression of this idea, but also at the same time, as an approximate resumption of, or return to, the primordial superior type of the pure race. It is then that a process of evocation, training, awakening of deep forces starts. This process will eventually involve the biological reality itself, crush foreign elements, and, as the action persists, will make, over generations, the corresponding type emerge more and more distinctly. The "pure race" will be reborn.

To make a people recover its race, leaving aside the practical and prophylactic plane, the recognition of the meaning, too often ignored by an abstract and intellectualist culture, of all that is related to blood and the continuity of blood, its internal tradition must therefore be re-evoked: something which requires, *in primis et ante omnia*, a hierarchical restoration, a slow, difficult, irresistible, rebirth from an unbroken tradition of leaders. The awakening of the primordial formative force, or race of the spirit, which went numb during centuries of contingency and mixing, can only be practically effective with men who reproduce its "classic" embodiment and firmly regain power at the centre of the nation. The action of these men will be double.

Above all, it will be positively accomplished in the State, conceived of neither as an abstract legal entity, nor as an inert regulatory superstructure created by human necessity, but as a force, to a certain extent transcendental, which shapes, articulates, orders the whole society from above, as an entelechy, that is, an animating and organising vital principle. It is in this sense that Mussolini was able to say that "the nation is created by the State" and that "the State is the authority that guides individual wills, gives them legal form and spiritual value"; it is "the highest and most powerful form of personality: it is a force, but a spiritual one". Thus conceived, the State once again serves as a "myth", – that is, as a powerful idea –, as a reference point for an inner decision, as a pillar for that heroic devotion and that tension which we have already said are part of the indispensable conditions for the rebirth, even physical, of a race.

In the second place, we can speak more precisely, here, of an action of presence. What we mean is that the Leaders, as supreme incarnations of the "type" of the dominating superior race, appear as "actualised ideals" and, as such, rekindle a profound strength latent in individuals, which is the inner race itself, wherever circumstances have not totally destroyed it: hence the magic of the enthusiasm and fervour which Leaders arouse in terms of true recognition and heroic and conscious devotion, and not of passive collective suggestion. Such is the actual place to understand this "honour", this loyalty and other warlike qualities that racism considers to be typical of the Aryan race of the soul, but which go up in smoke when they are not based on a highly personalised, hierarchical regime, governed by a superior idea;

which are reduced more or less to soldierly ways that may even manifest themselves in a gangster organisation, when they are not animated by a sensitivity to transcendence. It is to the same idea, on the other hand, that Mussolini referred in defining the stock not as a quantity, a community or materialistic unit, but as a multiplicity unified by an idea, an idea which, "in the people, is realised as the conscience and will of a minority, and even of a single one, and this ideal tends to be realised in the consciousness and the will of all"; having already indicated that "a permanent and universal reality" is the condition of spiritual action in the world, as "a human will dominating wills".

It is then that the many forces of a people, the various currents of bloods present in the common type, which would have inevitably moved towards degradation and disintegration, had they been abandoned to the contingency of material, social and even, *stricto sensu*, political factors, find again a strong and living unifying centre in a galvanising contact. It is the supra-biological element of race that awakens and acts, and this race is that which is not a simple controversial motif or a list of characteristics in classificatory natural science or a hereditary mechanism, but the living race, the race that is really borne in the blood, and even quite deeper than in the blood, as it communicates with these metaphysical, "divine" forces concealed by the ancients in the various symbolic entities of the *gentes* and the stock.

8. The Race of the Fascist Man. On the New Aryo-Western Front.

Thus, because of the presence of such conditions, the fact is, especially among the new generations, that, in Italy, a new

human type is taking shape, recognisable not only in terms of character and inner attitude, but also, in the youngest elements, in the body. This type manifests features extremely similar to the ancient Aryo-Roman type, often in stark contrast to the parents'. It is a race – new and old at the same time – that might well be called "race of the Fascist man" or "race of the Mussolini man". It is obviously not the result of racist measures in the narrow sense, as the doctrine of race was officially incorporated into the official Fascist ideology only two years ago; it is on the contrary, let us repeat it, the effect of the climate and the ideals of the Revolution and, correlatively, of the evocation of profound forces, that, at first, the World War, then unconsciously, under a Roman sign, provoked in the collective substance of the Italian man.

The persistence of such an evocation – but, at present, with a clearer racial and spiritual consciousness – and, with it, the strengthening of the heroic climate, the tension proper to a Fascist mystic in the most austere, anti-sentimental, anti-rhetorical, active sense of the word, are the conditions for the further development and deepening of the process, for the ever clearer and more precise affirmation of this new race of the Fascist man, as the superior and élite type of the "Italian race" as a Nordico-Aryan or Aryo-Roman race.

In relation to our remarks on the relationship between race and law, the institutionalisation, so to speak, of this élite, less in the form, which is affected by the ideology of out-dated political forms, of a "ruling class", than in that of an Order, in the sense of the ancient ascetic-warrior organisations, would represent a further condition especially favourable to

the constructive work. The "classical" ideal invites us to conceive, as a supreme achievement, Leaders whose nobility and racial purity in no way yield it to qualification and spiritual authority. The ancient idea of "Order" is certainly superior to the modern idea of "Party": it corresponds to an élite and a sworn voluntary formation, to which the notion of a certain poise or physical perfection was not foreign, with "ascetic" as well as activist features, an élite that essentially defends an idea, that keeps a tradition and serves as a support for a more numerous, but less qualified, more concerned with the special and contingent interests, given community of persons, with a lower sense of responsibility and a lower political sensitivity. If every word, according to the ancient conception, conceals a power, there is no doubt for us that a name like "Fascist Order of the Italian Empire" would represent a powerful amplification for that liturgy of power which, in any authoritarian and traditional political order, has a considerable rôle to play: it would be most apt to awaken, collect and restore – intensified – the forces that can most contribute to the Nordico-Aryan formation of the new Italy. Finally, the side, sacred in its own way, of the commitment that one makes by becoming member of this group through a blood oath, such as not to leave any alternative but loyalty or betrayal, honour or shame, inwardly and in relation to a principle sooner than in relation to a visible authority or hierarchy, would appear clearly.

By extension, if a clearer international situation permitted, from there one could even arrive at the myth of a new Aryo-Western front. It would include, first of all, the idea of a biologically enhanced humanity, protected from any

contaminating mixing; secondly, moving from the race of the body to the race of the soul, the idea of an identity of inner attitude, of a common Aryan lifestyle, i.e. unity in truth, honour and fidelity; finally, as a crowning glory, the race of the spirit, for, by every means, despite the conditions of a unfavourable civilisation in every way, one should seek to give new expression to a certain part of the Hyperborean heritage, of our common legacy of Olympian and solar spirituality, by means of qualified elements and regular transmission.

This would be the borderline conception of the traditional doctrine of race in its practical and constructive aspect. It does not prejudge the value of and need for intermediate and preparatory steps. Only time will tell how deep the action of the new myth will be able to go; to what extent the Aryan idea can act creatively and decisively not only within a nation, but in a family of people of common origin where the Aryan idea is not only a family of people of common origin, to ensure that community of origin is stronger than the elements of opposition, of denaturating, of deformation, of "modern" decline, which, in each of them, at the present time, seem to prevail. Where this sense of race also would awaken in the aforementioned terms of an Aryo-Western front, and with the thoroughness indicated earlier, there is no doubt that the struggles and crises which, at the accelerated pace of current history, will perhaps have to soon decide on the life or death of the entire European civilisation, would find a positive and definitive outcome.

ICONOGRAPHIC APPENDIX

As has been said in the foregoing considerations, we did not want to provide a complete doctrine of race, but rather the cornerstones, the reference points for those who want to find their bearings or dedicate themselves to such studies. Likewise, the following iconographic appendix must only be considered as a first draft for a much more far-reaching research, which, here, has not even begun yet and which presents, materially, many difficulties. This may be clear from the following points:

1. Much of the photographic material collected by the racist archives is "static" and can be valid, at most, for first-degree racist investigation, that is, for the anthropological one. A complete racist investigation needs instead images that *speak*, i.e. photographs not taken at any given moment, but at one of the moments when the deepest and most expressive element of a given type betrays itself, reveals itself, comes alive.

2. Much of the photographic material collected by racist researchers suffers from a democratic prejudice: in most cases, they are photographs of people of the lower classes, at most of the middle classes, where what would be interesting and important would be to consider race especially in the highest exponents of a people, in its nobility, in its military or political leaders, in its clergy, in its "intellectuals". Neither in our country and, moreover, not even in Germany is there systematic ad hoc research. Thus, in this regard, we have had

to use material collected here and there for other purposes, material that often does not offer all the necessary requirements for its proper scientific use.

3. A third difficulty relates to the fact that almost all of the photographs in our racist archives were taken while the subject *knew* he was being photographed. This has – especially for the Mediterranean man – the effect of tendentious, unnatural, "posing" images. For the purposes of second- and third-degree investigation the subject should be photographed *without his noticing*, so as to prevent what he *is* from being distorted by what he *wants to look like*. Naturally, even the photograph taken when the subject is aware of it is a useful document: compared with natural photographs, it offers us a way to identify, so to speak, second personalities, that differential between the predominant race and the residual and secondary vocations, of which we have spoken in Part III, 3, *Origin of the Races of the Soul* and Part III, 8, *The "Daemonic" Element in the Anti-Race*. But, of course, before moving on to a more complex investigation, it would be necessary to exhaust the research on the fundamental racial-spiritual components, research for which, as we have said, a special kind of photographs taken "by surprise" would be necessary.

4. Where, in the following hints, races of the spirit, too, are tackled, the reader, in order to find his bearings, will have to make a *transposition* by himself. In fact, we have outlined the typology of the races of the spirit, remaining essentially on an ideal level and referring to primordial traditions and symbols. The world in which we live is anything but that of the origins.

The races of the spirit, rare exceptions aside, appear in it only as "secularisations" or "laicisations", so we need to know how to sense them through their analogical forms of appearing in a world that knows nothing about spirituality and in which the predominant cultural forms are defined in terms of matter, sentimentality or abstract intellect.

Bearing all this in mind, one will understand and justify the more than approximate character presented by the following sketch of racial discrimination, made on the basis of the already existing material available to us.

1. Pure Aryo-Roman (Nordico-Aryan) type, in which something of the sense of detachment and at the same time of the imperiousness of the "solar race" is still reflected.

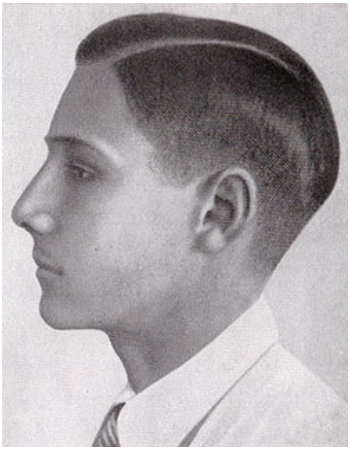
2-3 (*From left to right*). Next to a Nordico-Dinaric race of the body, in this type we can see the solar element that has become differentiated essentially in an "ascetic" sense, where, in the previous type, the "regal" tone prevails. Here, physical traits already suggest forms of illumination and a power of spiritual penetration.

4. Again, a Pure Nordico-Aryan type of the Italian race. The photograph is not very favourable, the element of sovereignty, of *animi corporisque imperatoria forma*, which is naturally proper to this type, has become rather "static" and stiff.

5. In this type of Italian, distinctly Aryo-Roman, *condottiero*, this element of motion, of inner readiness to attack, which is proper to our own forms of "active man" (*Leistungsmensch*, in Clauß' typology), is quite visible.

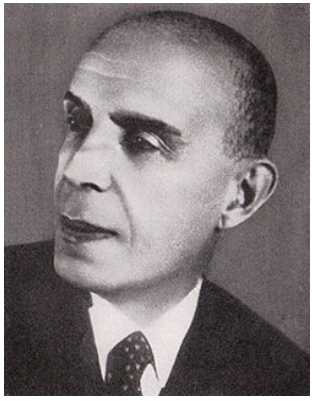
6. This is another Nordico-Roman type. Next to the purity of the race of the body, a slight (contemplative) "Demetrian" tone appears in terms of race of the spirit, if a comparison is made with the previous types. It is actually an Italian personality whose activity is focused on the intellectual and scientific plane.

7. From the point of view of the race of the body and even of the race of the soul, this type is particularly expressive and characteristic of the élite Mediterranean Aryo-Roman race.



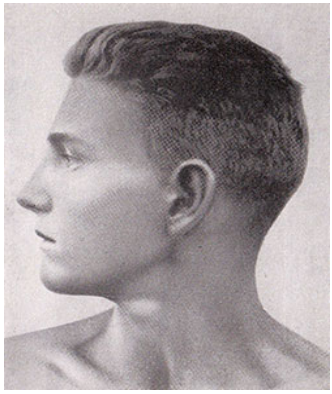
8. Let us observe the visible analogy between the previous type with this one, which is no longer Italian, but the young scion of an ancient Persian stock: this, to raise awareness of an echo of the original racial unity of the Aryan stocks.

9. For the same purpose let us observe this image of the Buddha, in which almost classical Nordic-Aryan traits are quite visible.

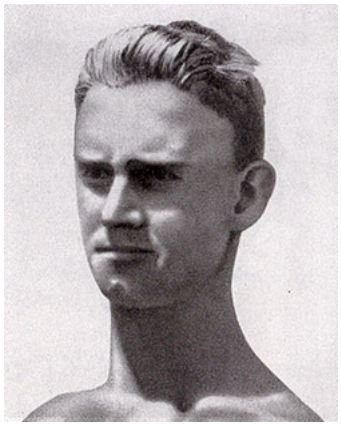


10. Here Aryo-Mediterranean somatic traits are used in, so to speak, an "intellectualised" form of the appearance of the solar element. Spiritually, it may be said that it is in this way that the early sacred Aryan and Doric Hellas led to the philosophic-speculative Hellas of the commonly-known historical period.

11. This type of the Italian race is perfectly in order in terms of the Aryo-Mediterranean somatic type, but, as far as inner race is concerned, we can see that the active element is already overshadowed by a "telluric" tone.



12. This is another Italic Nordico-Aryan type (from Tuscany). But, here, race is revealed only in its physical-athletic purity. The inner element is blurred; race is essentially a physical automatism. Central European people are specifically full of specimens of such inwardly blunt purity. What has been said in Part II, 11, *Three ways of Appearing of Race*, should be recalled.



13. This is, on the contrary, another type of the Nordico-Aryan Italian race, in which, again, a certain inner motion, part of the force of the "active race", flickers.

14. In this Italian type, the race of the body is Nordico-Aryan, that of the spirit "Amazonian" (cf. Part III, 12, *The Amazonian Race, The Aphroditic Race, The "Heroic" Race*). In reality, this is a person in whose theories an outer, energetic and almost Promethean, side is curiously mixed with a pantheistic (Demetrian-lunar) worldview, alongside a peculiar acknowledgment paid to the feminine element.

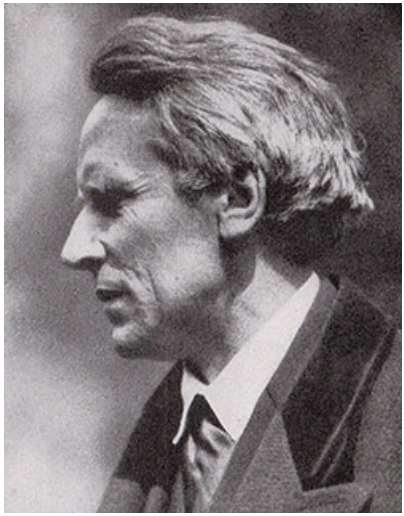
15. A mix of Aryo-Mediterranean race and *ostish* race. The physical traits are assumed on the basis of a mostly "Aphroditic" race of the spirit. About this race, it should be recalled that its denomination should not necessarily suggest the domain of *eros* (cf. Part III, 12, *The Amazonian Race, The Aphroditic Race, The "Heroic" Race*). It can manifest itself also in all that is formal sophistication, sensitivity, aesthetics, but as an end in itself, without any superior point of reference (sublimated tellurism). The type of activity in which this person engaged effectively reflects and confirms this meaning.

16-17 (*From left to right*). A "lunar" use of remarkable purity of the Aryo-Mediterranean traits of the race of the body. This type comes from Campania, light-brown hair, blue eyes. Drawing on it, one may sense what the inner and outer race of the late Great Greece, that is, of the Aryo-Hellenic colonisation of Southern Italy.

18. The virile element, as secularisation of what we have called "heroic race" (cf. Part III, 12, *The Amazonian Race, The Aphroditic Race, The "Heroic" Race*), is visible in the functionality of the physical traits of this type from Central Italy (Aryo-Roman race with a slight Orientaloid component).

19. It is also preserved in this other Italian type, with a greater mark of interiority and dignity.

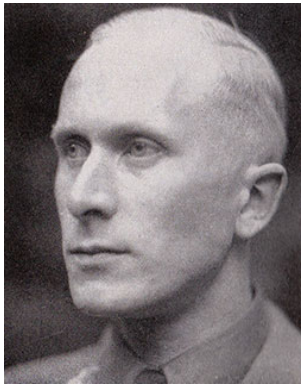
20. This is how, on the contrary, the same inner content expresses itself through an Aryo-Dinaric type.



21. That the race of the body is not the decisive element in a thorough racial investigation may be demonstrated by this type. It undeniably shows Nordic traits – those of "a Nordic thinker", according to Clauß. But, in considering the world

of his ideas, one is confronted with something which is as little Nordic as one can possibly imagine: a romantic vision of life, in which spirit is abusively identified with abstract intellect, so as to be able to exalt, against it, all that is "soul", feeling, vital and irrational self-identification, more or less along the same lines as the theory of the Jew Bergson. A Dionysian-Lunar race of the spirit, here, acts in a physically Nordic type and perhaps even so in terms of character (race of the soul), taking the place of that solar, or at least heroic, spirituality that should have normally corresponded to this type.

22. Let us consider this other type of the Italian race. Even though this is not a thinker, but a modest person, the racial purity of whose physical traits is incomplete (there is an Orientaloid component), yet these reveal a larger residue of the hard and active force of virile races.



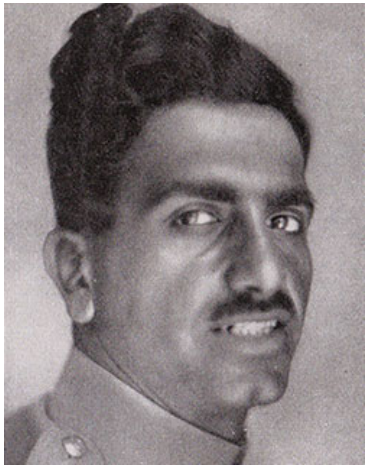
23. In relation to what has been said about the evanescent ("lunar" – Demetrian purity) side that, inwardly, in Germanic people, very often prevails in types that maintain a great purity in terms of the Nordic race of the body, the study of this type may be interesting.

24. Let us now observe instead how the lunar element takes shape through the physical traits of a Mediterranean (Aryo-Roman, most probably with a Phalian component) type. The aforementioned element of the inner race is clearly confirmed by the profession of faith of the person in question: "I dream, therefore I am" ("*Sogno, dunque sono*").

25. Telluric-Dionysian race.

26. The same race, in a different, intellectualised, form of appearing. Here, the distortion of some somatic traits is matched by the inner style of a soul that has gone through all kinds of intellectual experiences in a restless way, next to a confused thrust towards liberation, to end up and stop at a lunar form of religiosity (Demetrian limit of Dionysianism).

27. This peculiar type – it is not Italian – could be called a "joyful" form of appearing of the Aphroditic race, still in the special aforementioned meaning of the term.

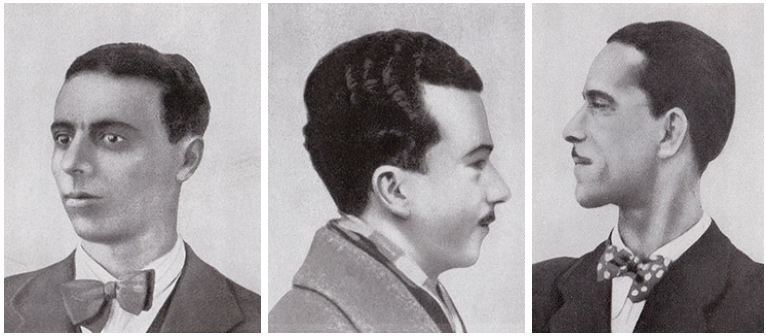


28. Telluric-Aphroditic race, with a visible reference to the sphere of sensual interests (this type is not Italian). Some foreign racists have it that racial elements of a similar type are specifically "Mediterranean".

29. This type is more or less of the same inner race, but it is Italian, and has visibly not much in common with the higher, Aryo-Roman component of our people. Turn similar types into tenors, put declarations of love in their mouths and present them in ostentatious and gesticulating gestures of chivalry, and you will get something quite close to the counterfeited figure of the Italian and Mediterranean man who has often won people's trust beyond the Alps.

30. Borderline form of the "telluric race" in the Mediterranean world.

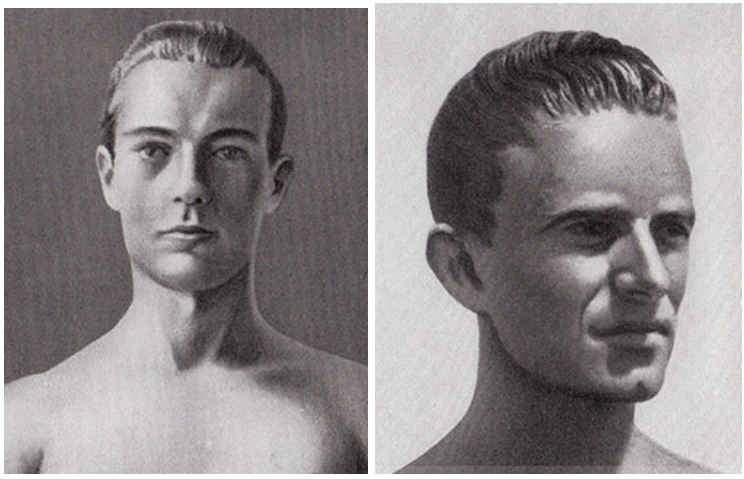
31. Idem, with residual "Demetrian" hues (morainic fragments of the ancient Pelasgic race).



32-33-34 (*From left to right*). Active Italian racism should neither overlook nor hide the presence, in our people, of racial types of a more or less similar form: this material is to be "rectified" through a patient and systematic work of physical and intellectual selection that will require generations. Valid inner elements may be present (for example, let us examine the expression of the type on picture

33), but stifled and hindered in their normal expression by the ethnic detritus from Mediterranean mixing. We have already indicated the types that we have called generically Pelasgic-Mediterranean and African-Mediterranean to be the main negative components in the Italian people.

35. On raw material such as this one, Italian racism can already work positively: Aryo-Roman physical race in order, lack of expressive signs for elements which, as a rule, prevent inner race from becoming alive and being dignified.



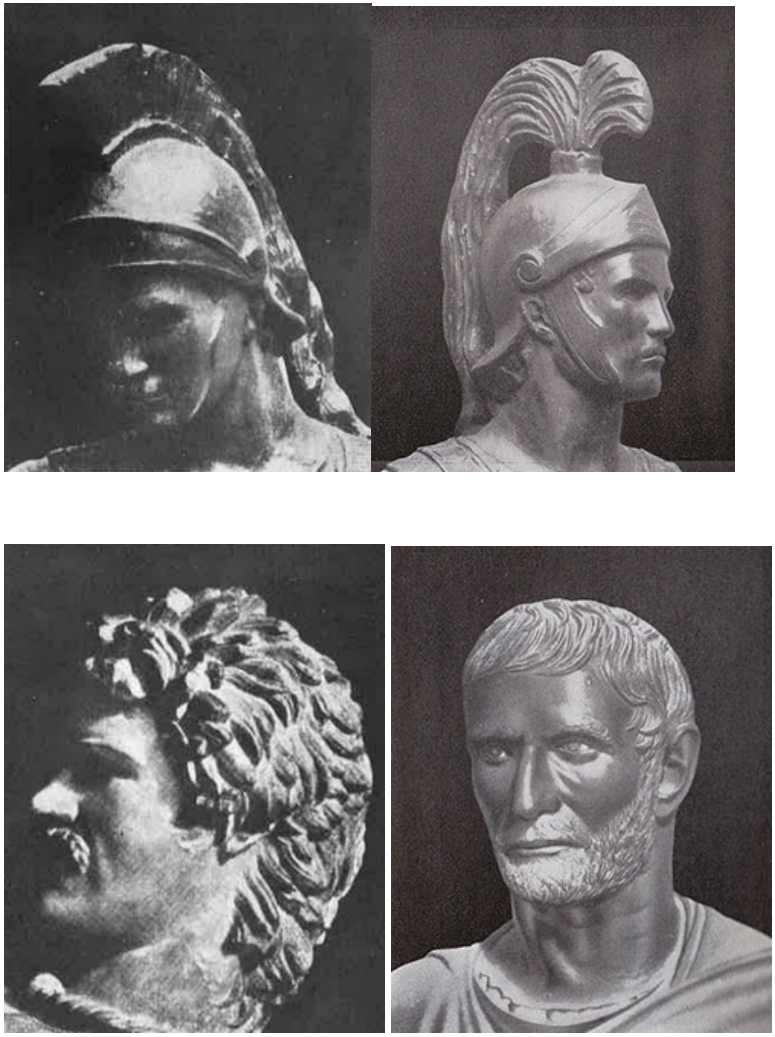
36-37. Two other great elements for the future constructive action of Italian racism.

ANCIENT ROME

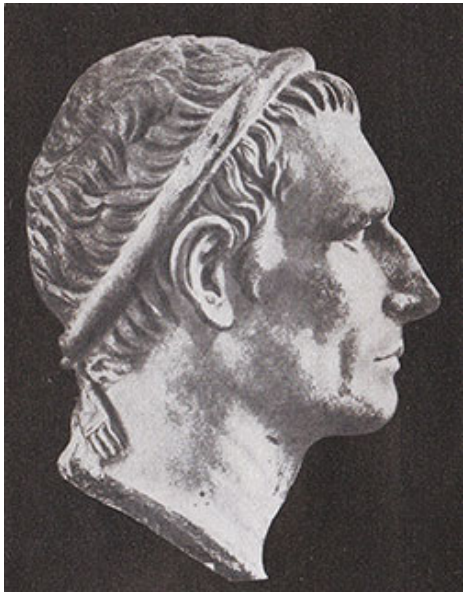
"In the Senate of the Republican era and of the fifth until the first century, the Nordic essence has always proved to be the predominant and deterrent force: enlightened audacity, dominated attitude, concise and composed speech, well thought-out resolution, bold sense of domination. In senatorial families, first of all in the Patriciate, and then in the *nobilitas*, the idea of the true Roman, as a particular Roman incarnation of the Nordic nature, arose and tried to realise itself. In this human model the ethical virtues of the Nordic imprint prevailed: virility, *virtus*, courage, fortitude, wise reflection, wisdom, self-formation, discipline, dignity, gravitas, and respect, pietas… in addition to that measured solemnity, *solemnitas*, which senatorial families considered as something specifically Roman".

These are the words of a well-known German racist about the race of the soul of the ancient Roman people, words in which, of course, the term "Nordic" must be taken with the precise reservations previously made (cf. Part V, 1, *The "Italian Race". The Meaning of its Aryanity*). This is, as repeatedly recalled by ourselves, the first Greek testimony relating to early Romanity: the first Greek ambassadors to the Roman Senate, who thought they would be welcomed by barbarians, found themselves there instead "as in an assembly of kings". A style as an expression of dominion of the soul and of calm strength, an inner sense of royalty, clarity, dignity and audacity are fundamental elements of the highest "race of Rome", which we not only know through written

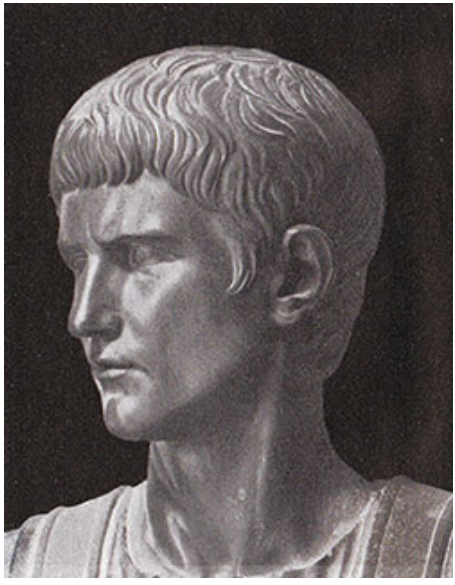
testimonies, but which also betray themselves here and there through vestiges of statues and various depictions. We reproduce below some figures of ancient Rome, where this Nordico-Aryan force of our origins is most visible. Naturally, since they are works of art, the possible "idealisation" of the types must be taken into account. But if "idealisation" can, to a certain extent, overlap with historical and human reality, it too constitutes a positive and valid document in its own way; idealisation, in fact, always obeys an ideal, which in turn reflects the soul and the profound vocation of a given race. And so it is that not only works of art relating to ancient characters who really existed, but also those relating to legendary heroes and divinities can offer us important material for the exploration of the inner race of a people. But here we want to limit ourselves to a few historical figures.



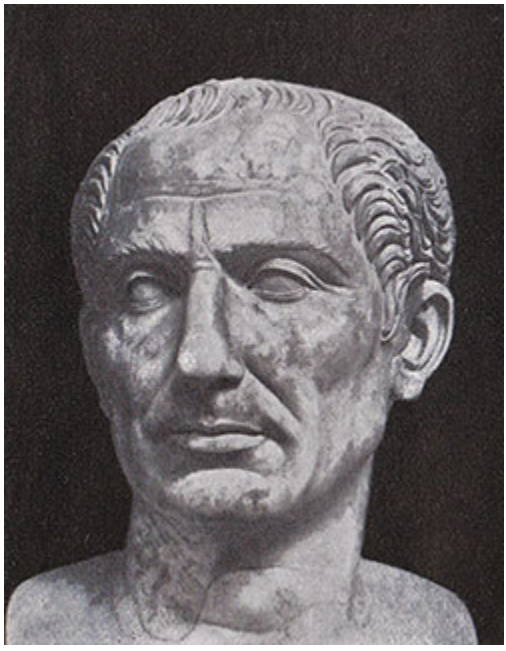
1-4 (*From top left to bottom right*). Roman types, the first two with a pure Nordico-Aryan imprint, the others with a slight Dinaric component. Particularly expressive is no. 4 (of an unknown person of the Republican epoch): intensity, strength of objective penetration and inner firmness are harmoniously composed in the expression of this face.



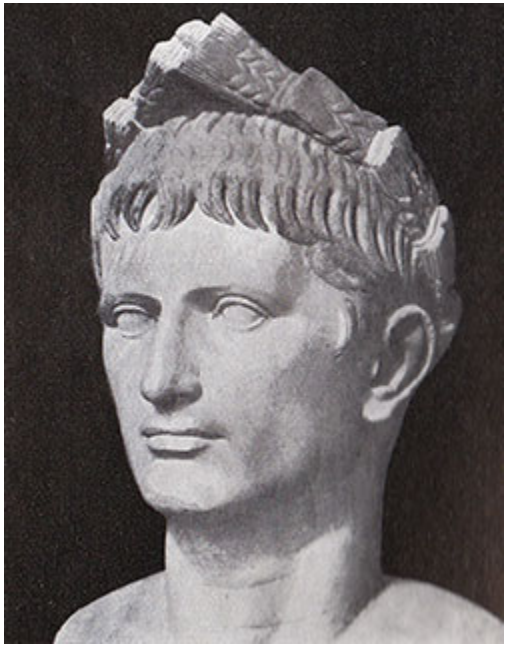
5. One of the purest expressions of the Aryo-Roman race and, as the race of the soul, a characteristic Roman formation of the "heroic man" type.



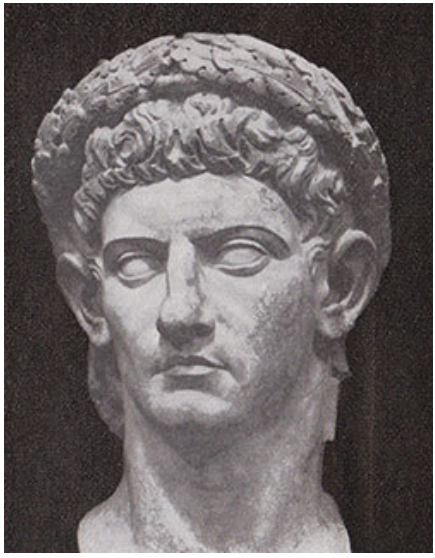
6. An imperial Roman figure, with unequivocal features of the Aryo-Roman (Nordico-Roman) race of the body. Of his personality, common history has handed down not too bright an image. Nevertheless, just enough has come down to us for us to sense an almost Promethean soul and an inner courage that is contemptuous of every limit and capable of taking the leap without fear of losing himself in any excess of the senses: traits that, while anticipating something of the "superman" *à la Nietzsche*, must be considered, on the other hand, as an altered and partly degraded form of appearing of the superior race of the spirit of the "heroic" type. This imperial figure was among the first to dare to make the Roman Leader a living god and to achieve an absolute form of sovereignty about which the Senate itself did not care.



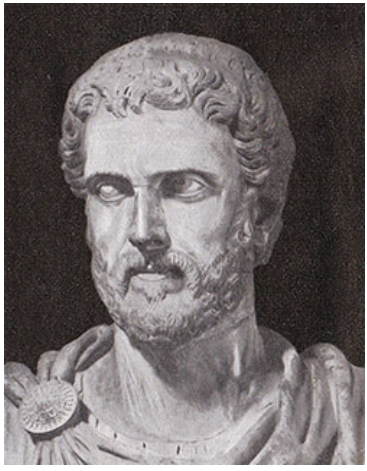
7. Something similar was achieved in Caesar himself, on a higher plane. Too overlooked are the words which Caesar once said in his youth to express the "race of the spirit" to which he felt he belonged: "*Est ergo in genere (meo) sanctitas Regum qui plurimum inter homines pollent, & ceremonia Deorum, quorum ipsi in potestate sunt Reges.*" ("In my lineage there is both the sacredness of kings, who are so powerful among men, and the dignity of the gods in whose power the kings themselves stand"). Another characteristic testimony: the attribute of *sidereus* was often given to Caesar. It refers to the stars (*sidera*), but condensing various meanings: the idea of a cold and hard splendour, of something bright, firm and inaccessibly remote in relation to the heavenly, uranic region. "Sidereal" was called the Caesarean look, as "sidereal" can be defined as the essence of the primordial Hyperborean race in general. The highest essence of ancient Rome can be said to be contained in the "sidereal" quality. – As for the physical form, the figure of Caesar is typical for one of the most predominant strands of the race of Rome: the dolicocephaly of the properly Nordic type is quite mitigated, there is, one may say, a greater proportion between the vertical and the horizontal dimension, a characteristic of the Nordico-Aryan of the west-east current (see Part II, 7, *The Hyperborean Race and its Ramifications*), perhaps starting from the culture of the Cro-Magnon, compared to the other branches.



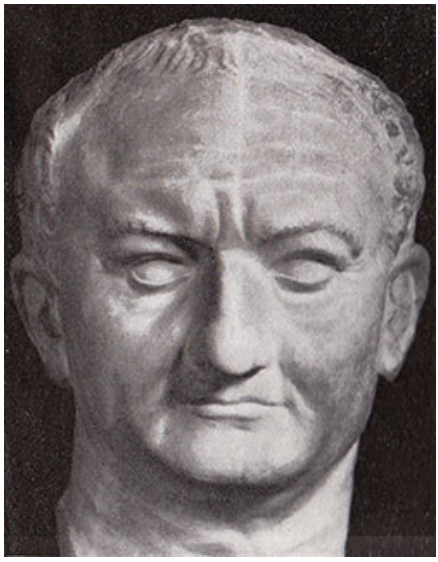
8. The figure of Augustus betrays greater reflections of the "solar race", close to a similar somatic conformation where the Nordic element is already more pronounced. It was said of Augustus that he had "light-coloured shining eyes" – others added: "grey-blue" – with a "sharp look", a particularly proportioned body, blond hair. His highest vocation is betrayed by the connection he established between the Caesarean idea and the symbol of Apollo, the Hyperborean god of light. Moreover, the contemporaries of Augustus, obeying an obscure sensation, were brought to see in his kingdom the beginning of a return to the "golden age", which is but the mythological memory of the solar primordial civilisation of the Hyperborean race (see our *Revolt against the modern world*, second part).



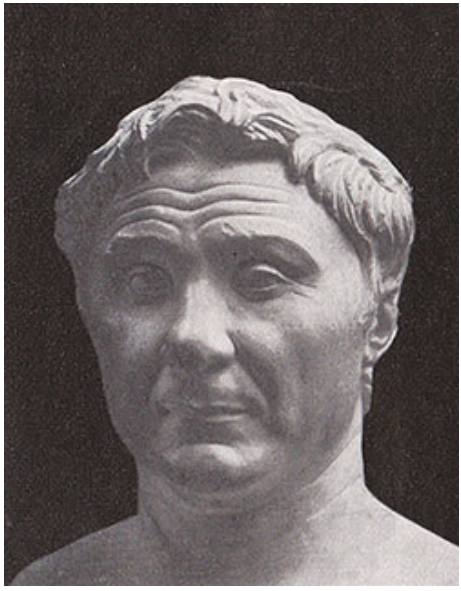
9. Another remarkable imperial type of Aryo-Roman race: it is already closer to the subsequent "Italian" apparitions of this race. The *solemnitas* is already a little veiled by a properly human form of virility. It is, moreover, always the expression of the man of the "active race" with the Roman sense of "limit" and of intimate *auctoritas*.



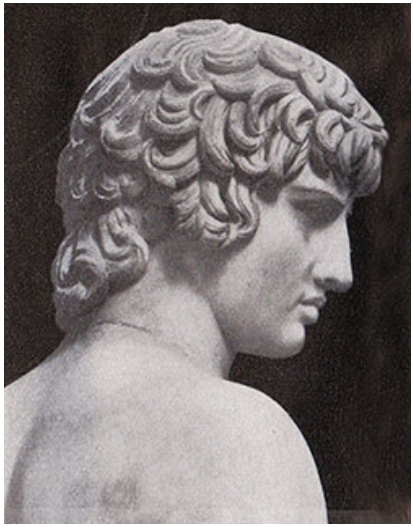
10-11 (*From left to right*). Two pure Aryo-Roman types, in the same statuesque configuration of which a particular element of "interiority", a more liberated force, is revealed. In the second (no. 11), the qualities of the victorious leader are united with a lively interest in intellectual creations.



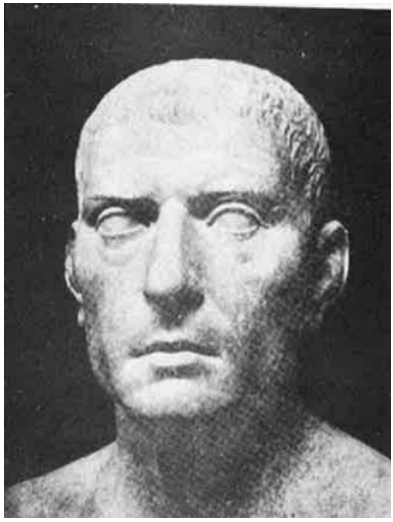
12. The formative force of the inner Roman race in the imperial age is often reaffirmed through an already heterogeneous human substance. Something similar can be seen in this imperial Roman figure, from humble beginnings, with a not indifferent component of the Eastern corporeal race and the "telluric" or "Titanic-telluric" race of the soul, compared to the pure Aryo-Roman type. It does not mean that the aforesaid strength fades: such a leader was essentially inspired by the sacred-imperial idea of Augustus, and was among those who, in the last moment of his life, wanted to be supported upright, saying: "A Roman emperor dies standing up."



13. By freeing the race of the body of the previous type from any superior influence, it is possible to see through what way the decadence of types still existing in Rome was reached, especially in the people of Trastevere, who, in an extreme materialisation, still retain certain heavy traits of a part of the ancient Roman people. But even more significant, in this regard, is this ancient face of Caesar's greatest adversary: there predominate the components of the Italic races extraneous to the nucleus that created the "Aryan Rome".



14. The relativity of the purity of the race of the body with respect to the overall meaning of a human being is revealed to us, eloquently, among other things, through a certain "classical", especially Hellenic, antiquity. A great physical purity of traits of the Aryo-Nordic type appears here tinged with a degenerating interiority in the sign of the Aphroditic, Demetrian or Dionysian race of the spirit, and a good part of the great Greek art gives precise evidence of this decadence, not only in its idealisations of historical figures, but also in its divine depictions – suffice it to recall the almost effeminate traits which are paradoxically presented by many of the most famous images of Apollo himself. Who, in himself, is instead among the most typical divinities of the "solar" and Hyperborean race. The type reproduced here – of one of the most famous abnormal ephebes of Roman antiquity – clearly shows the "aphroditisation" of pure traits of the Aryo-Nordic race of the body.



15. This face is also interesting for another aspect of the physical race of Rome, according to the various functions to which it can obey. Note the pronounced dolicocephaly with a limited development of the forehead; it is like a "contraction" of the original type, which makes possible the action of very varied spiritual influences. Acclaimed gifts of oratory, of the man of letters, and also of the politician, mixed together in this type without, however, manifesting any more a precise inner "style", a precise "race of the spirit".

Appendix 1: On National-Socialist Racism

In the second (enlarged) Italian edition of *The Road of the Cinnabar* (1972), Evola states, summarising in the fewest possible words the main criticism he had repeatedly launched against National-Socialist racism since the early 1930s: "(German) state racism presented itself as a mixture of some aspect of pan-German nationalist ideology and ideas drawn from biological scientism" and goes so far as to mobilise Trotsky to suggest that it was merely "a kind of zoological materialism". Irrevocable for him, this verdict has been upheld in some kind of universal chorus both by his exegetes and by scholars who have looked into Evola's political and racial work.

In the English-speaking world, the historian, essayist, translator and publisher Nicholas Goodrick-Clarke (1953-2012) comments peremptorily: "He rejected Alfred Rosenberg and other biological racists of the Third Reich, implying that their physical anthropology was based on reductionist and materialist science"[1]; in the French-speaking world, the philosopher and sociologist Julien Freund (1921-1993), one of the first translators of Max Weber into French and one of the very first promoters of the work of the German jurist, political theorist, and prominent member of the NSDAP Carl Schmitt in France, was no less adamant in the columns of *Nouvelle École*, the journal of conservative-revolutionary obedience founded in 1968 by the French essayist Alain de Benoist (b. 1943), to which this former member of the Resistance and early Gaullist collaborated in

the 1990s: "As opposed to the biological and vitalist racism of the Nazis", Evola, he writes, "defends a spiritualist racism…"[2]; in the Spanish-speaking world, Marcos Ghio, president of the Centro Evoliano de América and translator of the Italian author, asseverates: "Racism, for Evola, as we know, had a spiritual character and not simply a biological and materialistic one like that of [Rosenberg]"[3]; in the German-speaking one, a similar refrain comes from the publisher, translator, among other books by Evola, of the writings of *Ur e Krur*, and former collaborator of Studi Evoliani and Fondazione Julius Evola, Hans T. Hakl (b. 1947), who states: "One of Evola's main criticisms of National Socialism was the absence of any transcendental foundation. … This lack of reference to transcendence also led him to make other criticisms of the regime, of its strong attachment to nature [the *Volk* as a guiding principle], of the fact that the *Führerprinzip* was answerable only to the people and had no legitimisation from above, hence the demagogy; to its populism and its purely biological racism"[4]; finally, in Italy itself, Giovanni Monastra, author of several articles on Evola and collaborator of *Nouvelle École*, insisted that "in the evolutionary conception, 'pure race' is not a banal biological reality, as in Nazi rhetoric with its stereotypes formed by blond men with blue eyes"[5]; Franco Freda (b. 1941), founder in 1963 of the short-lived Evolian-inspired *Gruppo di Ar* and of the long-lived *Edizioni di Ar*, publisher of Evola's racial writings and of various books by R. Guénon, as well as the author of *La Disintegrazione del sistema* (1969), in which an alliance between the far-left and the far-right against capitalism was advocated and which became quite influential among far-rightist Italian circles, will not disappoint those

who applaud as enthusiastically as uncritically at previous utterances, in presenting him as "the most important thinker … who in Italy had a racist approach different from that of German racism, which was strictly biological"[6].

Whether or not readers draw it from these statements, which, for that matter, could be multiplied, or from Evola himself, the vast majority of them accept, as uncritically as involved exegetes and scholars, the view that the official racism that developed under the Third Reich was purely and simply of the biological kind, as supposedly evidenced by the definitions of race quoted, both in *The Myth of the Blood* and in *Synthesis*, from various leading National-Socialist raciologists, eugenicists, and anthropologists.

Let us recall them: "For … Woltmann … it is a living unit of individuals of common origin, with equal bodily and *spiritual characteristics*"; for others, race is "a human group which, by a connection of its own of physical characteristics and *psychic gifts*, is distinct from any other human group and generates elements always similar to itself" (Günther); or "a strain defined by groups of equal 'genes', not of men externally similar in form: it is a hereditary group" (Fischer). And so on." (emphasis ours). "All this, Evola concludes, does not exhaust the matter at all, it encloses it in a sphere, which can be valid for an animal species, but which in relation to the human being proves to be really insufficient".

Now, had one paid close attention to the parts of these quotes that have been emphasised, this is the question that one would have asked oneself: Are animal species usually assumed to have "psychic gifts" and "spiritual characteristics"? Having

given the only possible answer to this question may have induced one to embark on the in-depth reconsideration of the matter, which, through the close analysis of the racial theories of the chief German figures in the fields of eugenics, anthropology, racial hygiene, will be the object of the following paragraphs. Historically, the starting point of this reappraisal is the turning point of the twentieth century, at a time when, under the impetus of Houston Stewart Chamberlain (1855-1927), Vacher de Lapouge (1854-1936), Arthur de Gobineau (1816-1882), and the translators and disseminators of the works of the latter two in the Germanophone world[7], the newly-fashioned "Aryan myth", that had fostered a revival of the discourse on human races, extricated itself from its philological gangue.

From an epistemological point of view, three approaches may be distinguished that henceforth fuelled racial theories: biology, anthropology, and history.

At the time, the main occupation of anthropologists was to establish as precisely as possible a classification of the various human races. The criteria chosen for classification were the shape of the skull and the colour of the skin. In anthropology, the notion of race therefore tended to be connected to that of morphological type.

In the field of history, the term "race" had long been used to designate "a genealogical entity, and pertained to … a 'genealogical style of reasoning'"[8].

The term "race" had a quite different meaning in biology. In this field, what was at stake were the hypotheses about

heredity, natural selection and evolution, i.e., everything that encompassed the notion of the theory of descent. The term "race", common in the discourse of Darwin and all the authors who wrote about these matters, was generally used to designate a biological variety, whether natural or man-made, possessing a common ancestry and having a number of common hereditary traits. Eugenics (*Rassenhygiene*) was at first a mere ideological avatar of the theory of natural selection. For the first eugenicists, however, it was not a question of a race in particular, but of race in the vitalistic sense, defined as a set of hereditary qualities that determine "the physiological energy of a human being", in the words of the German anthropologist, zoologist and formerly Marxist theoretician Ludwig Woltmann (1871-1907).

By the time Woltmann began to take an interest in race, various theoretical attempts had been made to synthesise these semantic fields into one. Among these theories, anthroposociology, founded in France by the anthropologist and theoretician of eugenics and racialism Georges Vacher de Lapouge (1854-1936) and introduced in Germany by the anthropologist Otto Ammon (1842-1916), was probably the most elaborate. Upon discovering it, Woltmann, until then a Marxist with strong Hegelian leanings, shifted from Marx's "economic materialism" to a "biological materialism" based on race: from the notion of "class struggle" to that of "race struggle". "The main cause of changes in societies, he writes in a book that reflects this shift, are the changes in the structure of the germ-plasm caused by crossbreeding: races, originally different, are mixed, and the nature of the composition of the ethnic mixture will determine the social process. In that sense,

racial anthropology is an auxiliary science indispensable to sociology. As such, it has two tasks: to discover the peculiarities and aptitudes of each race, and to note their internal changes linked to migration, conquests, exterminations, as well as the consequences of the inbreeding or cross-breeding. It is true that we will wait in vain for satisfactory answers to these questions from current anthropology, which is a prisoner of anatomical methods, and is only just beginning to consider racial problems in the light of sociology, and of history …. Indeed, an analysis of the different civilisations and cultures reveals that, in general, social strata generally correspond to different races …. For the division of labour is not the result of a rational design on the part of men. It is the result of natural physical and intellectual inequalities, of instinct and coercion"[9]. At the centre of Woltmann's historical analysis was race; at the top of the hierarchy of races he established, the blond-haired, blue-eyed, long-headed, Germanic or Nordic race, "the highest product of organic evolution" and "the bearer of world civilization"[10]. This idea, of which he was not exactly the originator, but which he contributed greatly to popularise, he developed in *Politische Anthropologie*, both the title of a manifesto-book he published in 1903, and which was subtitled "A study on the influence of the theory of evolution on the doctrine of the political development of peoples", and that of a journal (1902-1907), in which a great deal of the work of Vacher de Lapouge was published[11], around which various like-minded scholars, among which the young anatomist and anthropologist Eugen Fischer (1874–1967), Otto Ammon, the anthropologist, racial theorist, archaeologist, pre-historian and author Ludwig Wilser (1850-1923) and Lapouge himself,

gathered, who called themselves the *sozialanthropologischen Schule* (the Social-anthropological School)[12], a term that seems to have been coined by Ammon.

Woltmann thought he had taken another step forward in discovering the laws that govern the evolution of human societies. From the outset, his racial theory was posited as a philosophy of history, or, more accurately, as the only true scientific philosophy of history. In it, there is no place for the processes that are outside and beyond the biological realm. To put it in Evola's terms, who examines Woltmann's racial conceptions in the third chapter of *The Myth of the Blood*, he "emphasizes in a bluntly materialistic way the idea that racial characteristics are the indispensable and visible basis of all intellectual and moral gifts, so that he is inclined to consider the biological substrate as an essential element in the development of all civilisation"[13].

In early twentieth-century Germany, Woltmann and his school "became one of the leading forces promoting Nordic racism"[14] as well as eugenics[15]. Woltmann's drive to eugenics drew upon the writings of Wilhelm Schallmayer (1857-1919), the first advocate of eugenics in Germany[16] and the German physician, biologist and early eugenicist Alfred Plötz (1860-1940)[17], "the key organizer of the German eugenics movement"[18]. None of the latter, especially Schallmayer, endorsed *Sozialanthropoligie*. While the main thrust of this discipline was to provide a scientific justification for Aryan supremacism, and its main goal was to determine the most favourable conditions for the procreation of healthy Aryan subjects and, by the same token, to improve the Aryan race,

Schallmayer and Plötz rejected, outright in the case of the former, racist Aryan ideologies, both on scientific and on ethical grounds.

"Of all the presuppositions underlying the social anthropologists' theories none was more vigorously attacked by Schallmayer than the idea that mental traits could be ascribed to the various racial groups, and that these intellectual traits could in turn be deduced from physical characteristics. The shape of a skull, the size of a nose, or the proportion between trunk and legs revealed nothing, he thought, about the innate mental abilities of individuals. Nor did he take seriously the German Gobineau school's discussion of racial type, racial psyche, or racial soul"[19]. Another major point of divergence between Schallmayer and *Sozialanthropologie* was related to the goals of eugenics, and, ultimately, "could be traced to (what he assumed to be) the double meaning of the term *Rasse* (race). On the one hand *Rasse* denoted 'the sum of hereditary traits of any individual, usually in the sense of hereditary fitness.' On the other hand *Rasse* was used to denote 'a large group of individuals who, owing to their common descent, possessed common hereditary traits which separated them from other groups of the same species.' Whereas the second meaning of race included all individuals possessing a set of more or less common physical characteristics, without taking into account differences in the hereditary fitness of individuals, the first meaning focused on the variations in hereditary fitness of individuals comprising any given population, including so-called racial groups. For Schallmayer, eugenics or race hygiene was dedicated to improving the hereditary fitness of all

populations, be they composed primarily of one anthropological race or many; all human groups irrespective of their racial, that is, anthropological, composition were equally susceptible to degeneration and equally open to biological improvement"[20]. On that basis, to Schallmayer, the only goal of racial hygiene was that of improving the hereditary fitness of *all* populations[21].

Despite the fact that any attempt to synthesise Schallmayer's and Woltmann's views on the ultimate goal of eugenicism should have been precluded by the totally different meaning they respectively gave to the term "race", "the propagandists for 'racial policy' did hint that their goals could be achieved by eugenic methods. According to [the proponents of the Aryan ideology], the inherent worth or fitness of an individual or population depended upon the percentage of its 'Nordic element'; differences between races were infinitely more important than differences between individuals of the same race. Couched in eugenic terminology a 'policy of racial supremacy' could be carried out by encouraging only the Nordic elements in the nation to have more children, rather than all those who were biologically fittest".[22]

In the third chapter of *The Myth of the Blood*, Woltmann's "political anthropology" is exposed, together with the selectionist doctrine of Lapouge, the "Nordic" thesis, and the Prussian myth, so as "to evidence (in the fifth chapter) the basic concepts which would inspire racist ideology in the post-war period"[23], the main directions taken by these concepts, before being analysed, are summed up in six points,

among which, for our purposes, only the following ones need to be mentioned – to be elaborated on below:

"1) First, an attempt is made to scientifically justify and reinforce the idea of race, using well-defined positive laws – the laws of heredity. Mendel's theory receives further development in the theories of "genetic" racism (Fischer, Lenz).

"2) Next, an attempt is made to clarify the principle of racial inequality on anthropological-descriptive bases, by describing a number of primary ethnic (Günther, von Eickstedt, Gieseler) – sometimes even psychological (Clauß), types.

(…)

"4) The Aryan myth, the myth of the primordial Nordic race, becomes the basis for vast reconstructions of the highest prehistory (Wirth).

"5) The racist interpretation of the history of civilisations becomes more and more precise and consistent (Rosenberg, von Leers) and, in some extremist currents, the racist view of life begins to manifest itself, not only as anti-Catholicism, but also as anti-Christianity and neo-paganism.

"6) Finally, we move from theory to practice, to positive action. The racist idea reaches the legislative sphere and exerts its influence there. From an idea peculiar to a group more or less flanked by writers, racism becomes, thanks to the new national revolutions, an institutional conception and gives rise to a new legislation, a set of social hygiene measures and ethnic selection based on the idea of Aryan race."[24]

Not much is said, either in *The Myth of the Blood* or in any of the three other works published by Evola on race, about the racial theories of the German geneticist Fritz Lenz (1887–1976), or those of Eugen Fischer.

Fischer, if we are to believe him, was the first to propagate Woltmann's racial views in a university faculty; he equally prided himself on having been the first to have "inflamed young hearts with enthusiasm for racial science" and to have applied Mendel's laws to racial hygiene[25]. By the time, six months after the National-Socialists came to power, Fischer, who praised them for being the first to take racial hygiene seriously, was appointed rector of the University of Berlin, anthropology had been redefined as a racial science (*Rassenkunde*), and was no longer, as it had been viewed in the Germanic era under the influence of the writings of the Swiss anthropologist Rudolf Martin (1864–1925), "by definition nothing more than a descriptive device aimed at classifying bodily differences [without any] relevance for psychological or cultural properties"[26], but, with the incorporation into its scope of human genetics, constitutional medicine, blood group research, genetic psychology and genetic pathology, a science that "combined the established anthropological study of bodily variation with a new interest in the psychological differences between races"[27].

This new interest had arisen out of the debate that had been raging in anthropology since the early 1920s about so-called "value-free science" and the ensuing, growing demand by those engaged in this practice for "applied" or "social" anthropology "as a political tool for the sake of national and

social recovery"[28]; it had steadily increased since the publication in 1921 of *Human Heredity and Eugenics* (*Grundriss der Menschlichen Erblichkeitslehre und Rassenhygiene*), co-authored by Eugen Fischer, the geneticist and botanist Erwin Baur (1875-1933), and Fritz Lenz. "The rediscovery of Mendelian laws in 1900 and their successful implementation within the field of human heredity intensified the belief that natural heredity, and not environmental factors, was the main force behind racial differences. Race was re-conceptualized from a physical and anatomical category, as had been the norm in the descriptive and morphological vein of nineteenth-century anthropology, to a 'group of identical genetic traits, which constitute physical, anatomical, and psychological characteristics.' This conceptual transformation enabled verification of the connection between the natural congenital predispositions of human groups and their cultural singularity and achievements. In other words, the genetic evidence of human psychophysical unity was introduced as a 'scientific' validation of racial theories that posited race as the real force behind history. Thus, while physical anthropologists remained loyal to descriptive, morphological and anatomical typologies, biological anthropologists subscribed to a synthetic and interdisciplinary racial theory (*Rassenkunde*) that was meant to overcome the gaps between the 'physical' and the 'mental', and thus to explain cultural achievements by natural predispositions. This stance was also one of national importance, since it enabled the ethnological and linguistic category of *Volk* and the naturalistic conception of *Rasse* to be combined, thus setting the ground for a new sense of national belonging"[29]. Lenz was perfectly in line with this new

approach, who, to quote him more extensively than Evola did[30], characterised race as "a totality of immutable characteristics of a physical and mental-psychological kind determined by its genetic composite. Race is not simply some given body-form group, nor is it simply a distinction which can be made from other such groups on the basis of a couple of external characteristics. It is an exclusive biological unit which has come about by special, orderly processes in the genetic mass, sharply differentiated genetically from other such units"[31]. Still, Lenz could not "help" taking into account the soul element[32], in his assessment of the differences between races. Indeed the "assumption that physical and psychological characteristics are bound together by virtue of heredity" was at the core of the new science"[33], which was to be called informally "*Rassepsychologie*" ("*race psychology*"); even though, to be sure, it seems to have arisen from deductions of the biological, and more precisely serological, order[34], it would soon take on a supra-biological dimension.

A student of Fischer at the University of Freiburg, with whom, together with Erwin Baur, he later authored *Grundriß der menschlichen Erblehre und Rassenhygiene* (Munich: J. F. Lehmanns Verlag, 1921) (*Outline of human heredity and racial hygiene*), which, according to the German historian Bernhard von Brocke[35], was later incorporated into *Mein Kampf*, Lenz[36], like Galton and many other non-German eugenicists, believed in the reality of both physical and mental racial traits, which, unlike Lamarck, he considered as innate, and, still unlike the French naturalist, not acquired, in a broader rejection, shared by fellow German eugenicists, of any substantial role for the environment in shaping human

behaviour or social institutions, that is, of "environmentalism"[37]. "He understood these traits to be hereditary in the way that other traits common to all humans were hereditary. As such, according to [him], their relative frequency in a population was not static but was influenced by an all-powerful and ubiquitous selection process. Although he fully recognized physical differences among the world's races, they were in and of themselves uninteresting and sometimes unreliable when it came to assessing an individual's racial type. Lenz concentrated almost exclusively on what he called the *seelische* (spiritual) differences, by which he meant the sum total of all nonphysical qualities of the major races".[38] He believed the spirit to be of higher value than the body[39]. In the most important German textbook published in the interwar period on human heredity, he insisted that "If there were only physical differences between races," he says elsewhere, "the racial question as a whole would have little meaning; it would hardly be worth asking seriously. Precisely for this reason the search for hereditary differences of the soul in the totality of racial differences is of decisive importance […] the psychological hereditary factors constitute the focal point in heredity science as a whole, due to their immense significance for human culture"[40]. In this text, Lenz dedicated a long chapter to the "inheritance of mental traits", thus demonstrating his belief in the principles of "race psychology" as the core of all racial studies.

"'Race psychology' claims to explain the characteristics, cultural abilities, and mental traits of nations and peoples by analysing their racial make-up. It postulates that these characteristics or mental traits are linked to races in a

hereditary and naturally determined fashion and thus exist independently of 'external', social factors. From this perspective, the physical characteristics of people, in which traditional physical anthropology was predominantly interested, are taken merely as indicators of mental and intellectual qualities. For proponents of race psychology, the specific mental quality of a nation constitutes its identity; at the same time, mental differences constitute the essential differences between nations. Thus defined, race psychology formed the core of the scientific racism which dominated disciplines such as anthropology and psychology in the first half of the twentieth century"[41]. Even though "most scholars and academics were reluctant to establish a new discipline under the banner of race psychology at university level", it "formed the basis of almost all academic and political theories of race, including those of the best-known Nazi ideologues"[42].

Like Evola, Lenz fully recognised the limitations of Mendelian genetics as implemented in racial anthropological research. Lenz proposed "to combine psychology with anatomy while recognizing the deep correlation between physical and mental traits. However, by applying Mendelian genetics to racial anthropology, [he, like] racial scientists had to face a fundamental problem": "according to Mendel's second law – known also as 'the law of independent assortment' – different genes independently separate from one another when reproductive cells develop. Lenz is fully aware of the basic difficulty of proving the distribution of mental traits according to the Mendelian scheme; particularly of proving the correlation between phenotype, that is, the genetic potential actually realized in the individual, and

between the genotype; the overall, non-actualized and 'invisible' genetic 'code' that constitutes the same individual […] In the absence of any empirical proof of the correlation between physical and mental traits, Lenz opts for phrenological and physiognomic strategies, since they provide him with an allegedly empirical anchor to support his racial postulates. Thus, for example, he links the size of the head and cognitive capabilities, the size and shape of the chest and internal vitality, the shape of the nose and personal skills. By this, he arrives at the conclusion that 'the differences in the intellectual dispositions (*geistigen Wesensart*) are visible to a certain extent also in the physical appearance (*der körperlichen Erscheinung*)'. In order to prove this point, he provides the slim argument that 'men, who are mentally endowed with only few male hereditary characteristics, mostly have a feminine appearance; while men who are endowed with clear [male mental hereditary] traits are of masculine appearance (…) This point (…) clarifies the inherent problem encompassed in biological anthropology as postulated by Lenz and other racial scientists of his day: on the one hand, Mendelian genetics provided a scientific affirmation for human psychophysical heredity, which is crucial for the racist argument; on the other hand, it impeded any possibility of drawing conclusions about man's racial essence from his external and empirical appearance. In other words, despite the contribution of Mendelian laws to the reinforcement of biological determinism, they hindered any possibility of bridging the gap between genotype and phenotype – the hereditary potential and its visible realization – and therefore obfuscated any attempt to provide scientific validity for racial-mental differences'"[43]. His conclusion was that "the National-

Socialist world-view […] is not based upon scientific knowledge (*wissenschaftlicher Erkenntnis*) regarding the essence of race and its life regulations" but "on faith in race (*im Glauben an die Rasse*)". "First and foremost, it is the will for self-realization (*der Wille zur Selbstbehauptung*) of race itself; this will is prior to any scientific perception and its derivatives"[44]. In a nutshell, Lenz's racial anthropology "sought to combine natural-scientific methods with metaphysical speculations, while rejecting scientific and materialistic monism in favor of an idealistic imperative of 'faith in race'"[45]. In the last analysis, "the real meaning of race lies in the ethical principle" and, as a result, the concept of race is emptied of any actual biological meaning and invested with an idealistic charge.

The justification for "race psychology" that Hans F. K. Günther (1891-1968)[46], another representative, with Ludwig Ferdinand Clauß (1892-1974), of "race psychology", gave in his most comprehensive study of the racial make-up of the German people bears a strong similarity to Lenz's above-quoted conception.

The racial theory of the most prominent racial theoretician in interwar Germany, as well as the "psychoraciology" of Clauß, which does not have to be covered here, spared as it was by Evola of the accusation of "biological racism", is summarised in the sixth chapter of *The Myth of the Blood*, as follows: "For Günther ("whose anthropological classification … is more or less the authoritative and most commonly used one"), the notion of race belongs primarily to natural sciences, as do other classificatory notions such as family, genus, species and

subspecies. And since natural sciences first describe the physical characteristics of the type of species, the science of race will proceed in the same way: purely measurable, definable, and, if possible, quantifiable, data will constitute the positive part of its knowledge. After these verifications of a positive nature, i.e. after the visible image of the race has been charted as precisely as possible, research, which, for Günther, is just as important as the former, can be carried out on the psychological structures which seem to be linked to each of the races of the body (…) for Günther, race is "a human group which, by a connection of its own of physical characteristics and psychic gifts, is distinct from any other human group and generates elements always similar to itself""[47].

It is not superfluous to note that Evola, from the three meanings of "*geistig*", that is, "mental", "psychic", and "spiritual", chose the second one ("un gruppo umano che, per la connessione, ad esso propria, di caratteristiche fisiche e di doti *psichiche*, si distingue da ogni altro gruppo umano e genera elementi sempre simili a sé stessi" [emphasis ours]), when Günther, to designate what pertains to the psyche, tends to use "*seelisch*".

The judgment is positive: "It is clear here that Günther's racism builds an ideal that is not devoid of a certain nobility and leads to a true "world view" whose most typical features are in striking opposition to those of Christianity, whether Catholic or Protestant, i.e. religions which, until recent years, were considered specifically Western and which racism now considers as a contaminating contribution from the desert or

Semitic races of the Near East"[48]. It had not always been so. In the first edition of *The Myth of the Blood*, Günther was depicted, "in more than one respect" as a "disciple" of Vacher de Lapouge, only "worse", "due to a more scientist and biologistic, so more materialistic, point of view"[49].

Speaking of amendments, one concerns our subject directly, and even more directly, the above-quoted blunder. In the first editions of *Rassenkunde des deutschen Volkes* published years before Evola took an interest in the racial question, the German raciologist warned against zoological racism, insisting – he was to be echoed years later by Walter Groß, head of the *Rassenpolitisches Amt* (*Office of Racial Policy*), in one of his speeches[50] –, that "biology as an autonomous science can never become a fertile ground for a *Weltanschauung*"[51]; besides, he criticised "all those 'biological' and 'biologistic world-views that are especially foregrounded nowadays in current research on race [and] damage the Germanic rebirth"[52], a criticism that surely supports Evola's assessment of National-Socialist racism, and, in the process, would disqualify the present attempt at qualifying and mitigating it. It is not the case. By 1939, Günther's warning had been removed from *Rassenkunde des deutschen Volkes*[53]. They were, he felt, no longer required.

To be sure, Günther's ethnology has a materialistic aspect, which "fed off an appropriation of genetic theory and the science of heredity"[54], yet it is underpinned by the philosophical concept, reminiscent of Plato's theory of essences and of Husserl's phenomenology, of "an indelible and transhistorical essence"[55]; race is a "Being beyond time,

even outside time, and clearly beyond the everyday experience of real individuals"[56]; it is "an immutable Being that underlies, and remains constant throughout, the historical progression of generations"[57].

Günther's racist theory was disseminated by popularisers, such as Dr. Walther Schultz, through whom it acquires a much broader readership[58], so that fundamental views, expressed in *Synthesis*, such as that according to which "racial groups are inevitably associated with the dominance of either men or women"[59]; "the purest, Nordic element in the Germanic racial character is the carrier of the purest expression of masculinity and of father right", and "traces of mother right institutions are remnants of pre-Germanic populations in places"[60], gained a wider audience, enabling most Germans, still more or less dizzied by the egalitarian atmosphere that had prevailed under the Weimar Republic, to take root once again with the reality of the traditional and regular hierarchy of the sexes in White people.

Towards "race psychology", the German scientific community, as previously outlined, adopted an ambivalent and awkward attitude, so that, despite the enormous success of its proponents' books, these were not able to establish a proper school. "Nevertheless, there were a number of 'proper' academics who were convinced that 'race psychology' was a desideratum to be developed further. These scholars attempted to strip race psychology of its political-populist character and introduce it into the scientific mainstream. One of these academics was Egon von Eickstedt (1892-1965), who was Professor and Director of the Institute of Anthropology

and Ethnology at the University of Breslau from 1931 until 1945. Eickstedt was the head of the so-called 'Breslau-school' of anthropology, that was in competition with the school of Eugen Fischer (1874-1967) based at the Kaiser Wilhelm Institute in Berlin. Like most German anthropologists, Eickstedt had studied medicine and had then specialized in social anthropology as a student of Felix Luschan (1854-1934). In the 1920s, he became an expert on ethnic groups in South Asia and was a member of the German South-Asia Expedition organized by the Research Institute for Social Anthropology in Leipzig. In 1934, he published a comprehensive *Racial Study and Racial History of Humanity* as well as a study of the *Racial Foundations of the German People*. From 1935, he edited the *Zeitschrift für Rassenkunde* (*Journal for Racial Studies*). In 1936 he published a programmatic research essay on the *Grundlagen der Rassenpsychologie* (*Foundations of Race Psychology*) that was meant to establish the Breslau school's version of anthropology as the general approach to the field"[61].

Von Eickstedt's vision as head of the Breslau-school was to define and establish anthropology as a holistic science. "This new approach would provide explanations of the physical as well as the psychological characteristics of races by combining and integrating the findings of the humanities, the social sciences, and the disciplines of medicine and biology. In this way, Eickstedt believed, it would be possible to overcome the scientific 'positivism' of the nineteenth century which had 'atomized' the sciences, thereby restricting rather than advancing scholarship. Anthropology, Eickstedt claimed, needed to shake off this negative legacy and adopt the

findings of all disciplines engaged in the 'research of man'. To achieve this aim, Eickstedt called for more systematic research on psychological aspects of anthropology: 'Within races, the same causality operates as within individuals. So quite logically, the physical racial form finds its equivalent in a mental racial form'."[62]

In his effort to set the research programme of a "holistic" anthropology and establish "race psychology" as an integral part of it, von Eickstedt "put special emphasis on the introduction of the so-called 'race formula' that would enable the researcher to define the degree of mixtures of racial groups in given populations. After 1939, the race experts of the Race and Settlement Main Office (RuSHA) of the SS used their own version of a "race formula" to determine which parts of the population in the territories occupied by the Germans were to be resettled. This 'race formula' of the SS resembled Eickstedt's own proposal of 1936"[63].

"Eickstedt defined races as 'those zoological and biological living groups of body forms whose members show similar normal and hereditary traits (…) In accordance with popular and academic definitions", which, given the slightly pessimistic considerations that are developed in the first paragraph of "Law and race. – The Anti-Collectivist Concept of National-Racial Community", must have escaped Evola's attention[64], "he made a clear distinction between 'race' and the 'people' (*Volk*) as a cultural-traditional community. Peoples were 'based on races, and races represented themselves in peoples', but the two categories were not to be confused. Günther's starting point for his racial studies was

this same differentiation between 'race' and 'people' or 'nation'; the main reason for his introducing a conception of six European racial groups was to abolish the idea of a 'Germanic' or a 'Slavonic' race. According to Günther, all European nations were mixtures of the six racial groups that he had defined; hence the idea of a Germanic 'race' was misleading because it lumped together the ideas of race and nation"[65]. By introducing the 'race formula', von Eickstedt believed "he had developed sound scientific methods with which to prove the common racial typologies. Hence, despite his criticism of the inadequacy of the methods employed in Hans F. K. Günther's studies, Eickstedt adhered to the racial typologies that Günther had popularized"[66].

"Eickstedt's ambivalent attitude towards the work of Günther was representative of German academics in the Third Reich. Most anthropologists and psychologists applauded Günther for his intuitive insights into the racial make-up of the European nations and used varieties of his typology, but criticized his intuitive and hermeneutic approach (*Wesensschau*) which they contended should be replaced by proper scientific methods"[67].

Yet, not these but H. F. K. Günther and Fritz Lenz were among the members of the *Sachverständigenbeirat für Bevölkerungs-Fragen und Rassenpolitik* (*Expert Advisory Council for Population and Racial Policy*) that was set up in May 1933 under Interior Minister Wilhelm Frick in order to dictate the procedures whereby the National-Socialist racial theory would be put into effect two years later in the Nuremberg Laws[68].

Did the *Law for the Protection of German Blood and German Honour* (*Gesetz zum Schutze des deutschen Blutes und der deutschen Ehre*), promulgated on September 15, 1935, reflect comprehensive conceptions of race as those we have seen extricating themselves somehow laboriously from scientific racism from Lenz onwards? It did not. A legislative text can hardly be expected to incorporate such notions. Nevertheless, they were present in the minds of the two drafters of the government's official commentary on German Racial Legislation, the lawyer and senior civil servant Hans Globke (1898-1973) and the jurist, State Secretary in the German Ministry of the Interior and chairman of the Reich Committee for the protection of German Blood and German Honour (*Reichsausschuss zum Schutze des deutschen Blutes und der deutschen Ehre*), Wilhelm Stuckart, (1902-1953): "The addition of foreign blood, they stated, causes harmful changes in the racial body (*Volkskörper*), because it weakens its homogeneity, its instinctively sure will. This gives way to an uncertain, hesitant attitude in all decisive situations, an overestimation of the intellect and a division on the spiritual plane. The mixing of blood does not bring about a uniform fusion of two races alien into each other, but it does usually break the spiritual harmony of that which undergoes the crossing…".[69] Evola will not say anything else, in a more articulate way, in *Synthesis*: "In a general way, the perniciousness of crossbreeding must certainly be admitted, and it is of course all the more evident, the more the racial elements of the two parts are decidedly heterogeneous. We shall point out, then, that the deleterious character of crossbreeds is not so much evident in the determination of human types that are distorted or deformed with respect to

their original race of the body, but above all in the realisation of cases in which the internal and external do not correspond any more, in which the race of the body may be in contrast with that of the soul, and the latter, in turn, may contradict the race of the spirit, or vice versa, thus giving rise to torn, semi-hysterical beings, to beings who, in themselves, no longer find, so to speak, anyone at home."

Hitler himself is to be discharged from the accusation of "zoological" racism; even those scholars who deploy the vague concept of "social Darwinism" to characterise his racial views do not argue for a strong link between Darwin's biology and his racism[70]. The following account by a reader of *Mein Kampf* may be more telling in this respect, in its unintimidated candour, than any scholarly study on the subject: "I have been trying unsuccessfully to discover the meaning of the term racism. In his textbook *Sociology* (1993), Giddens defined a racist as 'someone who believes that a biological explanation can be given for characteristics of superiority or inferiority supposedly possessed by people of a given physical stock'. By this definition, many reputable doctors and psychologists investigating racial differences in disease and intelligence are racists. On the other hand, I was unable to confirm in *Mein Kampf* that Hitler was a racist by this definition. Professor Biddiss disagrees (June 1997, *JRSM*, pp. 342-6). He states 'Racism aspired to present all political and cultural phenomena in essentially biological terms'. He refers to 'racist ideas' in the book and to the 'racist regime' that came to power under Hitler in 1933. Certainly there is a 'parasitic vocabulary of abuse running through *Mein Kampf*, but I could not find in the book that Hitler relied on or

resorted to biological explanations or justifications for his hatred of the Jews. Perhaps Biddiss used racist in a non-biological sense, which did apply to the Nazis. *Mein Kampf* is not a pleasant read, so perhaps I missed something. Could Biddiss please state explicitly where in the book biology and medicine were 'harnessed to the cause of preserving and enhancing Aryan supremacy'? Scientists reporting genetic differences in behaviour are often accused of being Nazis, so it is important to clarify exactly what Hitler believed and why"[71].

National-Socialism may have been, in Lenz's words, "first and foremost applied technology, applied racial science" (1931)[72], what he meant by "biology" "transcended mere genetics and biological determinations and consisted of meta-biological meanings"[73]: "an absolute distinction [was made, as put by Ernst Krieck, a major intellectual authority in the early years of the Third Reich, and, as such, made rector of the University of Heidelberg in 1937] between the scientific conception of 'biology' and a 'biological world-view' (*biologische Weltanschauung*) (…) a 'biological world-view' is based on a principle of 'holistic' (*ganzheitlicher*), comprehensive (*umfassender*) and 'autonomous life' (*eigengesetzlichen Leben*), while scientific and 'mechanistic biology' sharply separates matter from spirit, body from soul, organic from inorganic nature, and thereby reduces 'life' into narrow physical and materialistic categories."[74] This statement is so pivotal to the understanding of the true nature of National-Socialist racism, both in theory and in practice, that it has to be repeated: "a 'biological world-view' is based on a principle of 'holistic', comprehensive and 'autonomous life',

while scientific and 'mechanistic biology' sharply separates matter from spirit, body from soul, organic from inorganic nature, and thereby reduces 'life' into narrow physical and materialistic categories."

From this panoramic review of the racial doctrines of the most influential eugenicists, anthropologists and raciologists under the Third Reich, it might be agreed, as intellectualising or mystical[75] as the manner in which "*geist*" ("mind", "psyche", or "spirit") was conceived in *some* of the foregoing *may* have been, that to dub National-Socialist racism as "zoological" is more than a little exaggerated. It was all the more necessary to set the record straight that Evola's exaggerations in this respect have contributed in no small measure to undermine National-Socialism in the ranks of those who, otherwise, may have not have been prevented from realising that, despite their shortcomings, both in principle and in practice, the path that was taken with determination by the men who were at the top of this political regime was, and still is, the only one on which to embark to save whatever could be saved from whatever might be left of a White world that is now gyneco-democratised and globalised to the core.

The contribution of Evola to racism is still invaluable: it lies, on the basis of a study of (in the typological sense) "Aryan" types of divinity, cults, religiosity and world-outlook, in a positive definition of the nature of spirit with respect to that of the soul, in a clear definition of what partakes respectively of both, in the assumption of the spirit, conceived of, not in an abstract manner, but as a living force, as the supreme

supporting point, so to speak, as the ultimate reality for a reawakening of race, and, least but not last, in the detailed exposition of constructive and practical means for rectifying it within an actual racial state.

Appendix 2: On the Early History of Northern India

The arguments put forward by Evola in "Action, Contemplation and the Western Tradition"[1] to show that action is better suited than contemplation to the nature of the White man received significant confirmation from the conclusions reached on the origin of the Brahmanic institution by the British Orientalist F. E. Pargiter (1852-1927) in a landmark study[2], based on the examination of the dynasties listed in the *Mahâbhârata* and the Purânas, conclusions whose significance far transcend the question, that constituted a *casus bellum* between Guénon and Evola – to such an extent that the former once suspected the latter of being more or less at the mercy of the forces of counter-initiation for having defended in this respect a thesis opposite to his own –, of whether the sacerdotal caste or the warrior caste is higher in dignity.

These notes will establish, among other things, that, as far as the early Aryan tribes are concerned, this question is irrelevant. In so doing, in a revisionist perspective legitimised by close academic study of primary and secondary sources little known or, at any rate, little exploited to date, they will dispel certain deep-rooted prejudices about the racial origin of

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[1] See https://evolaasheis.wordpress.com/2016/04/14/action-contemplation-and-the-western-tradition/

[2] F. E. Pargiter, *Ancient Indian Historical Tradition*, Oxford University Press, London, 1922.

the members of the Brahmanic caste, as well as about the rationale of the caste system, while inviting, in an even broader perspective, to reconsider the role of the priestly caste both in ancient times and in the endless crisis of a less and less white world, in which it would be naive to think that it does not continue to play, however unrecognisable their representatives may be in the new disguise they have been wearing for a relatively short time, a major rôle. More generally still, their aim is to present, far from the fantastic nostalgia of an hopelessly and indecently romantic neo-Aryan apologetics, the original Aryan world as it was.

In Chapter XXVI of *Ancient Indian Historical Tradition*, entitled "The Ancient Brahmans and the Veda", Pargiter states: "Something may be discovered from historical tradition about the condition of the earliest brahmans and about the composition of the Rig-veda and the other Vedas. Here we must premise that it is futile to expect to learn the truth about these matters from the priestly literature, because that was composed after the brahmans had put forward their pretensions about themselves and the Veda. Naturally they would set out therein their own version of what they then held (and what they wished others to believe) about these matters, and would say nothing that would stultify the same, as they actually did with regard to Visvamitra. Facts or traditions that proved awkward for their developed pretensions would not be admitted, as has been pointed out with regard to Vyasa and the ksatriyan brahmans. There was nothing strange in such conduct. It was simply what priesthood has not seldom done, and the brahmans formed a priestly caste supreme in position and education, pride and

influence. The views here put forward were not reached through any preconceived speculation, but evolved themselves gradually out of all the preceding investigation, and are all based on definite statements which are cited. They are all drawn from traditions, which could not have been fabricated in late times, as will appear, but are ancient, and of which the brahmans have been the custodians for more than two thousand years. They are a signal illustration of the fact, that the Puranic and Epic brahmans preserved ancient traditions, quite unconscious that those traditions often belied the brahmanic pretensions which were developed later."[3]

The heart of the matter is swiftly reached: "Brahmanism … originally was not an Aila [the nominal form of 'arya'] or Aryan institution. The earliest brahmans were connected with the non-Aryan peoples, and were established among them

[3] *Ibid*., p. 303.

when the Ailas entered."[4] The same goes with rishis[5]. Originally, Aila appear not to have had any priest[6], and the "Aila kings appear to have been their own sacrificers"[7]. Still originally, Aila were neither hymn-makers, nor hymn-singers. "The ideas, that brahmans were priests to demons, that demons themselves were brahmans"[8] can even be found in the Rig-Veda, where Indra is often praised for slaying demons

[4] *Ibid.*, p. 306. According to D. D. Kosambi (*Combined Methods in Indology and other Writings*, Oxford: Oxford University Press, 2005, p. 81; Kumkum Roy, *Kosambi and Questions of Caste*, *Economic and Political Weekly*, vol. 43, n° 30, Jul. 26 - Aug. 1, 2008 [pp. 78-84]), the first brahmans were originally members of the priestly caste of the non- and pre-Aryan Harappean *urban* and *matriarcal* civilisation (9000 - 8000 B.C.), who, on the collapse, in which it seems that the Aryans played no part (see K. M. Srivastava, "The Myth of Aryan Invasion of Harappan Towns", in B. B. Lal and S. P. Gupta [eds.], *Frontiers of the Indus Civilization*, Delhi: Books & Books, 1984 [pp. 133-40]), of the latter, where they were a centrepiece of the social control apparatus, would have offered their services to Aryan chiefs. This conjecture is supported by the fact that, "[i]n the analysis of [brahmanic] rituals, elements of earlier cultures may be seen to have survived. It has been argued that the notion of purity and pollution may have been a survival of Harappan times." (Romila Thapar, *From Lineage to State: Social Formations in the Mid-First Millennium B.C. in the Ganga Valley*, OUP, 1985; *id.*, "The Archaelogical Background to Agnicayana Ritual", in F. Staal [ed.], *Agni*, vol. 1, Berkeley: Asian Humanities Press, 1983). According to the Indian archaeologist Dr. Jamkhedkar, the caste system in India existed since Harappan times ("Caste system in India existed since Harappan times, says archaeologist", October 29, 2016, https://www.thehindu.com/news/cities/mumbai/Caste-

and Vrtra; "sufficient evidence has been adduced from Vedic and epic traditions to show that Indra was a brahmicide, and that his chief enemy Vrtra was a brahmana. This also confirms the hypothesis that developed priesthood was a pre-Aryan institution, and implies that all the conquered peoples were not reduced to the position of the dasas and sudras. And hence, though it is difficult to trace the origin of the brahmana as an institution, the priestly class of the Aryan conquerors may have been largely recruited from the conquered"[9]. In a nutshell, the Indian historian, mathematician, philologist and polymath D. D. Kosambi, drawing from Patanjali, as well as from various Upanishads, such as the *Brihadâranyaka* and the *Chhandogya*, proposes "the interpretation that Brahmana means a follower or descendant of Brahma, and that the entire cult is pre-Aryan"[10].

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system-in-India-existed-since-Harappan-times-says-archaeologist/article16084925.ece)

[5] *Ibid*., p. 312.

[6] *Ibid*., p. 309.

[7] *Ibid*., p. 310.

[8] *Ibid*., p. 307.

[9] Ram Sharan Sharma, *Material Culture And Social Formations In Ancient India*, Macmillan India, 2007, p. 22.

[10] D. D. Kosambi, *Combined Methods in Indology and Other Writings*, Oxford University Press, 2005 (http://www.arvindguptatoys.com/arvindgupta/ddkindopartone.pdf); see also *id*., *Introduction to the Study of Indian History*, Popular Prakashan, Bombay, 1975, p. 94-100, in which, incidentally, it is stated that Indra, one of the very few actual Aryan gods in the Rig-Veda, "is 'the breaker of cities'

The question therefore arises as to how the priests managed to penetrate the Aryan communities and ended up playing a preeminent function and a major role within them.

As far as the first point is concerned, the answer is simple: Brahmans became connected to Aila kings through ksatriyas, with whom the former were originally united (*sangata*)[11], which can be explained just as simply, if it is true that ksatriyas mixed with aboriginal peoples in early times[12], and, in fact, as early as the times Aryan tribes supposedly dwelled in Central Asia[13].

With regard to the second point, to clarify this, we need to look at the economic upheavals that took place in the Aryan tribes after they settled in India, upheavals that gave rise to the caste system.

The earlier phase of the Rigvedic society was mainly tribal. "In such a society, land and cattle were held in common and consequently the crystallization of economic classes was only in a nebulous form. We do not find any reference to land transfer in the *Rigveda*, nor do we find any evidence for the existence of large landholders during this period. But this stage was shortly to undergo a drastic change as a result of the

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(*puramdara*), but neither Indra nor any follower of his is described as builder or possessor of a city. None of them ever construct anything of masonry." (p. 94)

[11] F. E. Pargiter, *op. cit.*, p. 308.

[12] M. Rama Rayo, *Iksvakûs of Vijayapurî*, Sri Venkateswara University, Tirupati, 1967, pp. 2-3.

[13] See D. P. Mishra, *Studies in the Proto-History of India*, Orient Longman, New Delhi, 1971.

introduction of iron, and subsequently of money in the form of small pieces of metal of standard size and weight. They effected a gradual erosion in the pristine tribal structure of the early Vedic period. The later period is marked by the emergence of small social units such as Vamsa and Kula and of family proprietary right as against that of the whole community. Transition from the pastoral to a settled economy based upon cultivable land, incessant war both with the aboriginals and within the Aryan tribes themselves, acquisition of booty from the vanquished tribes—all these factors tended to create a dent in the primitive tribal structure. It is not without significance that the emergence of economic classes and the consequent disintegration of the tribal structure appeared only towards the end of the Rigvedic period when agricultural economy had become the primary basis of subsistence for the people. That there were only two social groups in the beginning is clear from the application of the word varna to distinguish the victor Aryans from the vanquished Dasas or Dasyus"[14]. "Incessant struggles with the aboriginals and internal strife amongst the various Aryan tribes themselves provided opportunity for the rise and growth in the power of a few tribal chiefs who, on account of their prowess and success in war, were gradually being distinguished from the common people (*Vis*). Cattle and land, which had become important in the predominantly agrarian economy of the age, tended to create economic disparity in the tribal structure leading ultimately to the

[14] Jaimal Rai, *The Rural-urban Economy and Social Changes in Ancient India, 300 B.C. to 600 A.D.*, Bhāratīya Vidyā Prakāshan, 1974, pp. 300-1.

emergence of a class of nobles distinct from the commonality. The economic distinction became more marked in the later Vedic age when the nature and mutual relationship of the economic classes came to be defined. During Rig-vedic times "the members of the same family adopted different vocations, but this did not indicate any social classification. During later Vedic times, however, classification of functions tended to develop into differentiations of rank, and tribes and clans gradually disintegrated into social classes." From the study of the *Brâhmanas* it is evident that there were three economic layers in society—the nobility, the agriculturists and the servile class"[15]. Basically, there was no such thing as a sacerdotal class, let alone a sacerdotal caste, at that time.[16]

There existed three classes, i.e. the nobles, the tenants, and the servile class. "Their social status was determined in accordance with their place in the agrarian economy and the control over the socio-political context of the agrarian economy. Even artisans such as the rathakâra (chariot-maker), the karamâra (smith), the govikartana (huntsman) and the pâlâyala (messenger), who later came to be included amongst the Sudras, enjoyed high status simply because they had indispensable places in the predominantly agrarian economy of the later Vedic age"[17].

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[15] *Ibid.*, pp. 302-3.

[16] G. C. Chauhan, "The Making of Sudra: as Reflected in Early Indian Literary Traditions", *IJIRAS*, Vol. 2, n° 3, March 2015, p. 36.

[17] *Ibid.*, p. 310.

"The process of tribal disintegration, the emergence of different economic layers and the rise of a novel concept of social competence based upon the polity and economy of land and cattle tended to give a new tone to religious notions implying supernatural forces. They gave a new complexion to the priestly class [or, more accurately, "the priestly group", as it has just been pointed out that there existed only three classes, viz. the nobles, the tenants, and the servile class] which was adjusting itself to the changing situation. The existence of the mantra and the Sûta traditions, representing the sacerdotal and secular aspects, projects a dichotomy which is a characteristic feature of those days and indeed of several subsequent centuries. Long and rigid training in ritual and magic had kept the priestly class away from active participation in secular life, but a gradual deviation in the role of the priestly class is clearly visible in the food-producing economy of the Vedic period. The *gâthâs* and the *nârâsamsis*, composed by priests to praise a generous donor, point to the changing psychology of the class. It may, however, be stated that this departure of the priestly role from the purely spiritual to a worldly life of pelf and pleasure was not liked by all. Several passages of the Vedic literature contain reproachful remarks against gâthâs and nârâsamsis. In the *Kâthaka* and the *Maitrâyani Sambitas* as well as in the *Taittiriya Brâhmana* we find passages which brand the gâthâs and nârâsamsis as the lies and filth of the Brâhmana and place the acceptance of gifts from their reciters on the same level as that from a drunkard"[18]. As these texts were composed, as has just been indicated, by priests, this "[could show] that there

[18] *Ibid.*, pp. 311-2.

was a section of the *Brâhmanas* which was trying to keep itself above worldly pursuits"[19]; in any case, all Brahmans, as we have seen, due to their "long and rigid training in ritual and magic"[20] had for a long time managed to live outside the world, while reaping the fruits of the labour of others.

The length and rigidity of the training of those destined for the priesthood *must* have increased. Indeed, "The simple prayers, hymns and rituals of the earlier period were displaced by complicated and cumbrous sacrifices. The power of the sacrifices and the results accruing therefrom were extolled. Sacrifices became more specialized, performed only by professional priests"[21]. More or less ironically, the priesthood, while not working, and not intending to do so, was thus behind what, millennia later, Smith considered as the essential condition of progress, that he could only conceive in economic terms: the specialisation of labour. "With the increasing importance of these rituals, the priestly class grew both in pelf and power…[22]"

The main purpose of the sacrifice was to achieve success in war. "Consequently priests were patronized by tribal chiefs who bestowed handsome gifts upon them. Thus, with the rise of economic classes, the priest became allied with the nobility, and like the latter was considered distinct from the commoners. Again and again, the higher status of the priests and the nobles is mentioned. The commoners (*Vis*) provided

[19] *Ibid.*, p. 312.
[20] *Ibid.*, p. 311.
[21] *Ibid.*, p. 312.
[22] *Ibid.*

the base upon which priests and nobles subsisted and the priestly class and the nobility were superior to the Vis. Thus, as far as the question of class formation goes, economic interests could give rise only to three classes. Collaboration of the priestly and the noble classes is mentioned as essential for the prosperity of both. In fact, in the formation of the classes and in the disintegration of the tribal structure", priesthood "seems to be very crucial. The priest was not only instrumental in helping the tribal chiefs, through his rituals, in gaining victory over the rival tribes, his services were also utilized by the chiefs in repressing popular revolts against their personal acquisitions. The priest was therefore an important factor in providing an incentive to the growth of a new concept of proprietary right against that of the whole community or tribe"[23]. "But while the priest helped the nobility in its struggle against the commoners, he was himself contesting for a higher position than that of the king and the nobles. In the protracted struggle for higher status, both controlled the two important factors of the later Vedic milieu. While the nobles considered themselves as the lords of the people (Vis), land and cattle, the priests had the exclusive monopoly of the Vedic rituals. Thus, in the *Satapatha Brâhmana* it is stated that 'the brâhmana is an object of respect after the king', that, 'there is nothing higher than the kshatra, therefore the brahmana sits down below the kshatriya in the Râjasûya. In the *Aitareya Brâhmana*, a Brâhmana is called *yathâkâma-paryâpiya* which means either 'moving at pleasure' or 'liable to removal at will'. But gradually the increasing importance of the sacrifices and the exclusive

[23] *Ibid.*, pp. 312-3.

knowledge of the Vedic lore stood the priest in good stead and he came to enjoy a position of supremacy in the later Vedic age"[24].

It was at that stage that priests could constitute themselves into a class, owing their "supreme position not to the purity of their descent but to their monopoly of the Vedic lore"[25]. Did the *Kâthaka Samhitâ* not claim that knowledge is all-important, not descent?[26]

Two factors in the later Vedic economy made the priestly caste even more prominent: "the agrarian character of the sacrifices and the emergence of family proprietary right as against that of the whole tribe or community of the earlier age. The *Sattapatha Brâhmana* states that a priest must not officiate at a Soma sacrifice for a remuneration of less than one hundred cows. Elaborate rules concerning dakshinâs were framed. The priestly psychology of making profits at the sacrifices is sufficiently borne out by the literature of this period".[27] "The tribal disintegration proved highly beneficial to the priestly class"[28]. It would be most interesting to know whether they may have had a hand in it. In any case, the "crack in the collectivistic economy[29] was incessantly accentuated by the priest, who was all the time helping the

[24] *Ibid*., p. 314.

[25] *Ibid*.

[26] Arthur Anthony Macdonell, Arthur Berriedale Keith, *Vedic Index of Names and Subjects*, Vol. 2, Motilal Banarsidass Publishers, Delhi, 1995 (1st ed.: 1912), p. 259.

[27] Jaimal Rai, *op. cit*., pp. 315-6.

[28] *Ibid*., p. 316.

tribal chief against the commoners and received rewards which made him economically superior to the *Vis* and the helots. Thus the prosperity and status of the priestly class depended, in the first phase of tribal disintegration, upon the extent to which the tribal chief had freed himself from the collectivistic [see previous note] bond of the tribe. In fact the emergence of an affluent priestly class meant the emergence of private property and the widening of the gulf between the nobility on the one hand and the producers and the servile class on the other. Later, with the increasing importance of sacrifices, there was a growth in priestly pretensions, and gradually the sacerdotal power came to be regarded as superior to the kingly power. Exclusive knowledge of the Vedic lore stood the priestly class in good stead against other classes"[30].

To summarise, the emergence of castes was determined by two factors: first, the internal struggles between the different Aryan clans and their incessant fighting against the Aborigines gave certain chiefs the possibility of distinguishing themselves from the others and of acquiring more power than they did through their warlike prowess[31]; secondly, livestock and land,

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[29] The term is poorly chosen, as it implies the existence of a "primitive communism" among early Aryan tribes, which was actually non-existent, since "there [was] no question of everyone having equal title to all produce", D. D. Kosambi, *op. cit.*, p. 25.

[30] Jaimal Rai, *op. cit.*, pp. 317-8.

[31] "at the time when all Aryas were still one people, a class of men had isolated themselves in the midst of the Aryas and had taken a dominant position under the name of

given their pivotal importance in an economy increasingly based on agriculture, tended to create economic disparities. The result was a division of tribes into three classes (noblemen, farmers and slaves, both non-Aryan *and* Aryan)[32], soon topped by that of the parasitic and prevaricating caste of priest.

Two conclusions must be drawn, each of which demolishes one of Evola's theses.

The first is that, contrary to what is asserted in 'Races Of Nature And Superior Races', the caste system arose from factors that are more economic than racial[33] (no, none of the

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domineering kshatrâs (*Herrscher*)." Charles Schoebel, *Inde française. L'histoire des origines et du développement des castes de l'Inde*, Ernest Leroux, 1884, pp. 46.

[32] On the forgotten Aryas reduced to servile status, equally forgotten by White supremacist historiography, see Ram Sharan Sharma, *Śūdras in Ancient India: A Social History of the Lower Order Down to Circa A . D. 600*, 2nd ed., Motilal Banarsidass Publishers, Delhi, 1990.

[33] Further indication of the preponderance of economic and social factors in the formation and the perpetuation of the caste system is that, contrary to the view that "… each caste could be considered 'pure', because the law of endogamy, of non-mixing, applied to all" (see *supra*, p. 37), "[t]here is enough evidence to show that the caste was not solely determined by the accident of birth, and the professions normally laid down for the different castes were never scrupulously followed in practice. As to the other essentials of caste, the prohibition of interdining among the different classes was not even thought of, and intermarriage between different classes was in vogue. The marriage of the three upper

various and varied reference works used here are of Marxist inspiration), so much so that, as has just been mentioned, some Aryans were reduced to the status of sudras.[34]

The second is that "... the 'pagan' unity of the two powers, spiritual and temporal", although it may have existed at one time in peoples of Aryan origin such as the Romans and the

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classes with the Sudras was indeed looked upon with disfavour, but it was not positively forbidden." (R. C. Majumdar, *Ancient India*, Banaras: Motilal Banarsidass, 1952, p. 91) Intermarriage shows that, at that time, Aryans had lost all sense of the following truth: "one is not a man or a woman, of one race or caste or another, etc., because one is born in this way, at random, either by 'God's will', or by a mechanism of natural causes, but vice versa; one is born so, because one was already a man or a woman, of one race or another, etc." (see *supra*, pp.102-3); birth, to them, was then, as put by the above-quoted author, an "accident".

[34] "… the Shudras appear as a social class only towards the end of the period of the Atharva Veda, but here too the occurrence of the terms 'should be understood not in the sense of Varna, but in that of a tribe which suits the context better'. There is no evidence of any racial, linguistic or territorial differentiation between the Aryans and the Shudas [...] 'in the light of the available data one may be incline to think that the Shudras tribe had some affinity with the Aryan'. During the times of early Aryan, the Shudras should be seen more as a tribal entity than as a social class, and if we go by the testimony of the literary traditions pertaining to this period we find no evidence of a Shudra class on of any hostility between the Aryan and the Shudras for nearly six to seven hundred years, (S. S. Sharma, 2005) [...] The Shudras are not mentioned in the list of non-Aryan people, which however, included such categories as the Pulindas and the

Hellenes (especially, as far as Rome is concerned, at the beginning of the Empire, when Augustus assumed the sacerdotal dignity of *pontifex maximus*), is not to be found in the early Aryan communities, neither before they settled in India, wherever they then resided[35], nor in the early days after they settled on the Indian peninsula, for the simple reason that they did not know any priestly order, class or caste, no

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Sabars; they are always located in the north-west, and are shown to have settled around the Saraswati, an area which was the most important locale of Aryan activity" (G. C. Chauhan, *op. cit.*, p. 36). "It is [...] certain that a recognized community of people the Shudras and the Abhiras had existed in ancient India much earlier than the Sakas, Pahlavas, Romakas, Chinas, and Hunas. The reason for the clubbing of the Shudras with these tribes can be found in the cultural patterns of these people, and which the Aryan found rather contrary to their own notion of refinement and virtuosity. The fact is that such invading and ruling groups as the Greeks, the Hunas and the Sakas were labeled as Shudras, tells a very significant story. It reminds that the term Shudra was not a signifier of oppressed, subjugated and servile social class, but a denotation of a way of life that was not in ideological consonance with that of cultural differences between the Aryan-Shudra tribes of the North West region of India. The Vedic Aryan got transferred to the people coming into India in much later times and the common name of a group became the derogatory epithet for all the non-Aryan communities. David Frawley suggests 'The division between Aryan and non-Aryan people therefore is a division between cultures following spiritual and those following materialistic.' (David Frawley, 1999) The Shudras must have remained a class of people outside the Vedic spiritual culture having little regard for Vedic value and ritual practices. They may have become hostile to the belief system of the Aryans which is

more than there would be, later on, in Hellenic Greece.[36] In early Rome and among the Germanic tribes, there was a priesthood, yet "the head of the family was clothed with a priestly character [...] it is this head of the family who officiates, utters the prayer and consults the gods [...] The family [...] did not obey any foreign priest; it had its priesthood within it, and its head was at the same time its

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suggested by the fact that the most important disability, imposed in later times on the Shudras was their restricted convenience to the Vedas. The Shudras known to the *Atharva Veda* were not a servile social class, but a tribe having its own political, military and cultural identity. The presence of the Shudras as an organized tribal entity is also suggested by the account of Diodorous in which Alexander is said to have fought against a tribe which was culturally and spiritually varied from the Aryan. This variation over the period of time became stylized and all such communities who did not measure up to the Aryan standards of nobility came to be treated as Shudras and in later times in Shudra was a term of opprobrium applied to people disliked by upper Varnas people. The Shudras has been defined to mean one who grieves; he is called the child of misery. He is called the child of tapas (sorrow), the etymological explanations of the term Shudra; too, indicate only a cultural and behavioral aspect of the notion without signifying any servile or low social position." (*ibid.*, p. 37) Most interestingly, it has been argued, on the basis of the passage of the 'Shanti Parva' of the *Mahabharata* where Paijavana is described as a Shudra king, "that the Kshatriyas were reduced to the status and of Shudras as a result of their long struggle with the Brahmanas, who ultimately deprived their adversaries of the right to the *Upanayana* (B.R. Ambedkar, 1946)" (*ibid.*), an argument which does not contradict the thesis that they were (Aryan) tribes which had sunk to the lower orders as a result of the

priest."[37] Indeed, "[t]he head of each family was its priest alone, and he had no superior in religion", which "was the invention of no priests"[38]. Now, among early Aryan tribes, there was simply *neither priesthood nor priests*.[39] In fact, not only were there no priests, there were no kings either.[40]

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rise of economic and social inequalities, and were transformed into peasants. In any case, "(i)t can be surmised that religious considerations and the dictate of law givers responsible for the creation of Shudras in early Indian society..." (*ibid.*, p. 39; see also B. R. Ambedkar, *Who Were The Shudras?*, Thackers, 1946).

[35] The question of the original home of the Aryans has been, and continues to be, the subject of much debate. The point that is more or less accepted by all the participants in this passionate debate is that "Indian tradition knows nothing of any Aryan invasion of India from the north-west, nor of any gradual advance of the Aryans from thence eastwards. It makes the Aryan power begin at Allahabad and spread its dominion thence in all directions except over Kosala, Videha and Vaistili : and tradition even says there was an Aryan outflow of the Druhyus through the north-west into Afghanistan and beyond (p. 277).

"Yet tradition does not say the Ailas or Aryans originated in India, but distinctly suggests that they came from outside. The legends and myths about the progenitor Pururavas Aila all connect him with the middle Himalayan and trans-Himalayan region" (F. E. Pargiter, "Earliest Indian Traditional 'History'", *JRAS*, vol. 46, n° 3, 1914, [pp. 267-95], p. 291).

[36] See Gustave Glotz, *Histoire grecque*, vol. 2, Paris: Presses Universitaires de France, 1986. The priest was not, "as such, a significant personage in Greece at any period, nor had the

As for the question of the racial origin of the first "theo-technocrats"[41], to which these observations legitimately raise or, more exactly, bring us back, since it has already been touched upon in the first lines of these notes, if, from the point of view of the race of the body, it is impossible to establish it with certainty in the present state of research, it is on the other hand possible to deduce the origin of their race of the soul from the nature of their rituals, in particular that of which J. Evola and R. Guénon made a big deal, even if for very different reasons: the *dîkshana*, or *dikshaniyâ*, which, to cite Hewitt, "[could not have] with its attendant consequences […] originated among pure Aryan tribes", as is obvious from its canonical description: "The priests make him whom they initiate (by means of the *Dîkshâ* ceremony) to be an embryo again (i.e. they produce him anew altogether).

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priest of any one place or deity, so far as we know, any organic connection with the priest of any other; so that if there were priests, yet there was not a priesthood" (William Ewart Gladstone, *Juventus Mundi: The Gods and Men of the Heroic Age*, London: Macmillan and Co, 1870, p. 181)

[37] Fustel de Coulanges, *Recherches sur quelques problèmes d'histoire*, 2nd ed, Paris: Librairie Hachette et Cie, 1894, p. 222.

[38] T. Childe Barker (Rev.), *Aryan Civilization: Its Religious Origin and Its Progress*, Based on the Work of De Coulanges, London: Parker, 1872, p. 15.

[39] Consequently there were no temples either (Frank Deaville Walke, *India and Her Peoples*, Cargate Press, 1928, p. 22).

[40] Raj Narain Arya, *Brahmin and Brahminism: A Historical Survey*, Blumoon Books, 2001, p. 21.

[41] The phrase is from Oroon K. Ghosh, *The Changing Indian Civilization: A Perspective on India*, vol. 2, Calcutta: South Asia Books-Minerva Associates (Publications), Pvt Ltd, 1976.

They sprinkle him with water; for water is seed. By having thus provided him with seed (for his new birth), they initiate him. They besmear him with fresh butter (*navanîta*). The butter for the gods is called *âjya*, that for men *surabhi ghritam*, that for the manes *âyuta*, and that for the embryos *navanita*. Therefore by anointing him with fresh butter, they make him thrive through his own portion. They besmear his eyes with collyrium. For this anointment is lustre for both eyes. By having imparted lustre to him, they make him a *Dîkshita*. They rub him clean with twenty-one handfuls of *Darbha* grass. By having thus made him pure and clean they make him a *Dîkshita*. They make him enter the place destined for the *Dîkshita*. For this is the womb of the *Dîkshita*. When they make him enter the place destined for the *Dîkshita*, then they make him thus enter his own womb. In this (place) he sits as in a secure abode, and thence he departs. Therefore the embryos are placed in the womb as a secure place and thence they are brought forth (as fruit). Therefore the sun should neither rise nor set over him finding him in any other place than the spot assigned to the *Dîkshita*, nor should they speak to him (if he should be compelled to leave his place). They cover him with a cloth. For this cloth is the caul (*ulba*) of the *Dîkshita* (with which he is to be born, like a child); thus they cover him with the caul. Outside (this cloth) there is (put by them) the skin of a black antelope. For outside the caul, there is the placenta (*jarâyu*). Thus they cover him (symbolically by the skin of the antelope) with the placenta. He closes his hands. For with closed hands the embryo lies within (the womb); with closed hands the child is born. As he closes his hands, he thus holds the sacrifice, and all its deities in his two hands closed. They allege as a reason (why the *Dîkshita* should

close together both his hands) that he who takes (among two who are sacrificing on the same place and at the same time) his *Dîkshâ* (initiation) first, is not guilty (of the sin) of 'confusion of libations' (*samsava*). For his sacrifice and the deities are held fast (in his hands); and (consequently) he does not suffer any loss like that which falls on him who performed his *Dîkshâ* later. After having put off the skin of the black antelope he descends to bathe. Thence embryos are born after they are separated from the placenta. He descends to bathe with the cloth (which was put on him) on. Thence a child is born together with the caul."[42]

Evola, who, until evidence to the contrary, did not know the details of this ritual, makes the following comment: "Just as baptism is the indispensable condition for becoming part of the Christian community, so initiation was the door through which one became an effective part of the great Aryan family. Initiation determines the 'second birth', it creates the dvija, 'he who is born twice'", not without adding: "It differs from the Catholic conception, because it ignores a sacrament that can be administered to anyone without conditions of blood, race and caste, so as to lead to a democracy of the spirit." How wrong he is, for, as Hewitt explains in "Notes on the Ancient History of North India" (see *supra*, p. 331), the initiation concocted by the brahmans was also open to all, whatever their race, and it was so for the reason that "…. the leading Aryans [found it] easier to conquer the powerful non-

[42] See also Barthélemy Saint-Hilaire, [Review] "L'Aitareya brahmana du Rig-Veda, publié, traduit et expliqué par M. Martin Haug, Bombay, 1863", *Journal des savants*, September 1866 [pp. 487-504], p. 548.

Aryan tribes by admitting them to the Aryan community than by fighting them..." Now, according to the British Indianist, it was precisely the rishi Vishvamitra who helped them "[grasp] [this] idea".[43]

Because of its so explicitly feminine and even morbidly maternal symbolism, indeed, "[i]t was impossible that the rite with its attendant consequences could ever have originated among pure Aryan tribes", and it is even legitimate to wonder whether it did not have the opposite effect to that praised by Evola, by determining an actual infantile regression in those who gave themselves to it.

[43] Rig-vedic traditions refer to some rishis with dark complexion (see G. C. Chauhan, *op. cit.*, p. 36). "Interestingly, the historian and sociologists invariably seek to drive the caste from Varna 'Colour'. In fact, in ancient Indian literary traditions referred caste by the single term *Varna*. This term does indicate colour in several hymns of *Rgveda*, the Western scholars are of the view that the Shudras were original inhabitants of India, and these dark-skinned people were defeated and subjugated by the white skinned Aryana. They based their argument by identifying the Shudras with the dark – coloured Dasas and Dasyas who were mentioned time and again in hymns of the *Rgveda*. But Shudras cannot be identified with either the Dasa or Dasyas except perhaps where an opprobrious epithet was meant. The various epithets characterizing the look, language, and beliefs of the Dasa and Dasyus, i.e. not meeting the requirements of the Aryan ceremonies, and phallic worshippers. (Chitra Tiwari. 1963) It is nowhere indicated that the Vedic deities used their deadly weapons against the Shudras as they used against the Dasa and Dasyus. Indeed it will be dangerous to interpret the notion of *Varna* on the basis of colour theory." (G. C. Chauhan, *op. cit.*, p. 36)

Appendix 3: Notes on the Early History of Northern India

"Notes on the Early History of Northern India" is the first of a series of six articles[1] published by James Frances Hewitt (1835-1908), late Commissioner of Chota Nagpur and author of three books on the same subject and related ones[2],

[1] J. F. Hewitt, "Notes on the Early History of Northern India", *JRAS*, New Series, Vol. 20, N° 3, July 1888 [p. 321-63]; "Notes on the Early History of Northern India. Part II", *ibid.*, Vol. 21, n° 2, April 1889 [p. 187-359]; "The Land of the Four Rivers. A Supplement Forming Part III. of the Series of Notes on the Early History of Northern India", *ibid.*, Vol. 21, N° 3, July 1889 [p. 527-82]; "Notes on the Early History of Northern India. Part IV. Essay on the Pre-Vedic History of India and the Identity of the Early Mythologies of Europe and Asia. Founded on a Study of the Brāhmanas and of Sacrificial Observances", *ibid.*, April 1890 [p. 319-481]; "Notes on the Early History of Modern India. Part V. On the Succession of the Hindu Priesthood. The Bhrigus, Añgiras, and Atharvans, and the Historical Evidence Thence Derived, Followed by the History of the Year", *ibid.*, July 1890 [p. 527-605]; "Notes on the Early History of Northern India. Part VI. On the Historical Value, Origin, and Growth of Early Methods of Record Anterior to Alphabets, including Ideographic Signs, Sacred Numbers, and Myths", *ibid.*, October 1890 [p. 697-758].

[2] *The Ruling Races Of Prehistoric Times*, 2 Vols., Archibald Constable and Company, 1894-1895; *History and Chronology of the Myth-Making Age, London: James Parker and Company, 1901; Primitive Traditional History. The Primitive History and Chronology of India, South-Eastern and South-Western Asia,*

in *the Journal of the Royal Asiatic Society* from July 1888 to October 1890.

The theory of Hewitt is briefly this: "that the first immigrants who settled in India, and have left traces surviving, were the so-called Kolarian races[3], who came from the north-east; and that their descendants, to the number of ten millions or thereabouts, are still occupants of northern India. The. Kolarians were succeeded and conquered by the Dravidians, who came from the northwest, and developed in India a very high state of civilization, both social and political. Large estates belonged to single owners, such as the talukdari tenures in northern India, and the gemindari and patidari tenures in southern India. (…) The Dravidians also organized the punchayet and chowkidar system of village government, which has survived to the present day. All the manual arts and industries practised in the India of to-day were known to and practised by the Dravidians. The Aryans, migrating into a land occupied as India then was by the Dravidians, with a strongly-organized system of government, found great difficulty in obtaining a foothold, and, even when they had secured a tract of country in the north-west for themselves, did not obtain supremacy over the rest of India by force of

Egypt, and Europe, and the Colonies thence sent forth, 2 vols., London: James Parker & Co., 1907.

[3] The ancestors of the Kolarians, which Hewitt locates in South-East Asia (see note 14), may actually have originated in Central Asia, where it is speculated that phallic and goat worship developed (John G. R. Forlong, *Encyclopedia of Religions*, Vol. 3, New York: Cosimo Classics, 2008, p. 453 and Charles Graves, *Proto-religions in Central Asia*, Universitätsverlag Dr. Norbert Brockmeyer, 1994, p. 135).

arms. The agents of their subsequent advance were three, – religion, commerce, and military ability. Friendly alliances were concluded between the new-comers and the snake races of the Dravidians. The Aryans admitted the noble races of the Dravidians to be of royal blood, and accepted Siva or Lingam worship as not dishonouring to their religion. The Dravidians, thus recognized as of noble blood, were the ancestors of the modern Rajpoots and the Kshatriya caste. Intellectually the Aryans were far superior to the Dravidians, and the Aryan tongue was accordingly adopted as the lingua franca for commercial purposes. So, too, the Aryan became a necessary element in every court and in every commercial enterprise, and from this time forward (about six centuries B.C.) their supremacy was assured"[4].

Referring to this series of articles, the French Indologist Auguste Barth (1834-1916) states that "in "The Origin of Village Land-Tenures in India"[5], the British colonial official B. H. Baden-Powell (1841-1901) was "wrong to call upon [Hewitt] and thus provoke further delusions on the part of this intemperate amateur, who seems determined to die in final impenitence. Mr Hewitt could give good information about the aborigines of central India, whom he knows for having resided among them for a long time, and sometimes even gives some; but he drowns them under the rising tide of his wild speculations, unbelievable rapprochements and

[4] *Notes and News*, Vol. 14, N° 347 (September 27, 1889), Science, American Association for the Advancement of Science [pp. 215-217], pp. 217.

[5] B. H. Baden-Powell, "The Origin of Village Land-Tenures in India", *JRAS*, Vol. 30, n° 3, July 1898 [p. 605-16].

misunderstandings and absurd etymologies"[6]. Apart from the fact that it would not have been a luxury for Barth to justify his criticisms for the sake of constructiveness and that, among scholars, mutual accusations of etymological absurdity tend to fly like fists on a ring, it is undeniable that these "Notes" are not free of risky speculations, unfounded parallels and confusions (which are dealt with as much as possible in the endnotes), the most serious of which may be the view that the kshatriyas and thus the Shakya clan, from which the Buddha came and which, through the Ikhsvaku, itself descended from the solar dynasty of Ajodhya, was a tribe of Dravidian origin and, by extension, that which consists in implicitly attributing a non-Aryan origin to early Buddhism, when the evidence, admitted by serious students of the history of the Indian people, is simply that kshatriyas, in Buddha's days, no longer belonged to the original Aryan stock[7], as a result of mixings,

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[6] Auguste Barth, "Bulletin des religions de l'Inde : Hindouisme (suite et fin)", in Jean Réville (éd.), *Revue de l'histoire des religions*, t. 45 [p. 320-58], p. 330.

[7] "We have no reason to assume that the peoples of north-east India were Aryan in the sense that the Vedic Indians were Aryans" (Edward Joseph Thomas, *The Life of Buddha as Legend and History*, Mineola, New York: Dover Publications, [1st ed. 1927], p. 23; see also, for instance, Kumar, Sangeet, *Changing Role of the Caste System: A Critique*, Jaipur, New Delhi: Rawat Publications, 2005, pp. 58-59; C. P. Jadav, *Encyclopaedia of scheduled castes and scheduled tribes*, Vol. 1, C.P. Yadav Anmol Publications, 2000; James Massey, *Dalits in India: Religion as a Source of Bondage Or Liberation with Special Reference to Christians*, Manohar Publishers, 1995, p. 42; Edward Arthur Henry Blunt, *The Caste System of Northern India*, Oxford University Press, 1931.

over many generations, with the other races that inhabited the Indian subcontinent. Having said this, it must have escaped Barth's notice that Hewitt's conclusions as to Indian history are formed chiefly from a close study of the *Mahabharata* and the *Rigveda*.

Since "Hewitt could give good information about the aborigines of central India (…) and sometimes even gives some", all the more as he resided among them, and, to supplement his Vedic scholarship, could glean directly from them some details that were not to be found in books, there is no reason not to give credit to his attempt, in his own words, at "resurrecting the past" of the matriarchal civilisations of the non-Aryan races that inhabited ancient India, by examining their religious beliefs, their rites, their worship, and the customs, mores, and symbols which emanated from them, for a purpose that is not museological in any way, as it turns out that, after spreading, as the result of a favourable ethnic ground, in Greece from the sixth century BC onwards, in Rome from around the third century BC, whence, conveyed by some Christian beliefs, doctrines, art and imagery throughout the Middle ages, then by "humanism" and Renaissance "neo-paganism", they have come down to us in various "secularised" forms, cultural, artistic, but also economic and political, acting almost subconsciously, among European populations whose spiritual and soul race are little in tune with their race of the body, when they are not bluntly the offspring either of people from Eastern extraction that flooded the European parts of the Roman Empire, or of

White people who mixed with these[8], as the potent agent of a rampant, pervasive, insidious gynaecocratisation that has now reached its final stages.

These "Notes" will happily complement Evola's typology of "the lower races of the South", while shedding light on various unsuspected aspects of early Aryan history, racial "trials and tribulations", and social structure.

[8] Frank Tenney, "Race Mixture in the Roman Empire", *The American Historical Review*, Vol. 21, N° 4 (July, 1916), pp. 689-708; Dr Ernest L. Martin, "The Race Change in Ancient Italy: Paving the Way for the Roman Catholic Church! ", http://www.hope-of-israel.org/racechange.html; *id*., "The Race Change in Ancient Italy! 300 B. C. and 300 A. D.", http://www.giveshare.org/babylon/racechange.html

"Notes on the Early History of Northern India"

The most noteworthy part of the history of India must always be that which tells how the people known as Hindoos, speaking languages derived from the Sanskrit, and living in the country between the Himalayas and the Vindhyan Mountains, and in the Valley of the Indus, were formed from originally heterogeneous elements into a nation, and which further describes the origin and development of their system of government and their early religious history. The written materials available for these purposes are unusually abundant, but vary greatly in value. The earliest documents at all deserving the name of authentic history are the Pali writings of the early Buddhists. These give us a very good idea of North-eastern India, the institutions, government, and customs of the people in the fifth and sixth centuries before Christ. But the people had then reached a comparatively late stage in their progress, and as to events occurring before that time, we have to look for information primarily to the very voluminous early Sanskrit literature, and chiefly to the legends and traditions therein contained; and secondarily to facts ascertained from foreign countries and languages, and to deductions from the earliest subsequent historical documents, and from coins, monuments, and remains of early buildings, all dating from a much later period. The Sanskrit writings consist of religious and warlike odes, ritualistic manuals, metaphysical and ethical treatises, books of sacred law, and epic poems; but the historical value of the contents of these works is greatly lessened by the circumstances under which most of them were composed.

Of these books the most valuable for historical purposes are the *Hymns of the Rigveda*, as the authors of these poems write naturally, without any bias beyond that arising from pride in Aryan prowess, the conviction of Aryan infallibility, trust in Aryan gods, and depreciation and contempt of their opponents who possessed the land they wished to call their own. Though less legendary than the Homeric or later Sanskrit epics, they are in no sense narrative poems, being for the most part war-songs and religious odes addressed to the gods and the god-like Soma, the inspirer alike of gods and men, and they deal only incidentally with actual facts. They nevertheless give us most valuable information as to the social polity and beliefs of the Aryan tribes before they had been much altered by contact with other races. And though they tell us little directly about their predecessors in the country who opposed their advance into it, they enable us to judge of the change effected by the subsequent influence of other races, by comparing Aryan institutions, as set forth in the Veda, with those current in the country in later times.

Many of the later Sanskrit works would be much more trustworthy guides than they are, when not carefully tested, if it were not for the one-sidedness and inaccuracy of the writers, who, whether as priests or bards, systematically ignored and frequently falsified facts, to serve their special ends. The priests, who wrote for the most part after the caste system resulting from the amalgamation of the different races had become an article of the Brahmin faith, made it their object to secure its general recognition, and thereby to make the Brahmins, as priests of the gods and guardians of the national morality, supreme in Church and State. In doing this

it was their interest to ignore and suppress all that tended to prove that those who were accepted as belonging to the three higher castes were not pure Aryans, and that their scheme of society and religious beliefs were not part of the national creed of all people in the country.

In a similar way the royal bards, who were the earliest authors of the great epic poems, the *Mahabharata* and the *Ramayana*, used their imagination freely in distorting, in venting, and concealing facts so as to establish the fame of their patron kings and the ancestors who had preceded them on the throne.

This very summary and incomplete examination of possible causes of error shows how necessary it is, before accepting statements derived from these writings as correct, to test them by comparison with the secondary sources of information above described. But though much has been done in this direction by Muir, Lassen, Zimmer, Max Muller, and very many other honoured authorities, who will be referred to frequently in this paper, much still remains to be done to show the great share taken by other races besides the Aryans in the formation of the Hindoo religion, Hindoo government, and Hindoo social customs. What I hope especially to prove is, that the knowledge of early times gained from the sources of information described above may be very greatly increased by examining not only the methods by which Hindooism is now extending its influences over tribes which it has not yet absorbed, but also the present customs of the un-Hindooised sections of those races; as it is from them that the present mixed population has been in a great measure

formed, and they have occupied a very important and permanent place in its history, but have left no independent literature to record their achievements. Large and comparatively self-governing confederacies and states of these races still remain in Central India undisturbed by the changes caused by foreign conquest, immigration, and eager competition with other tribes. They are naturally and persistently conservative, like all people who are so contented with their lot as to think the trouble of trying to improve it unnecessary labour, or who have either not excited the cupidity of their neighbours, or have proved that they cannot be interfered with without risks to those who attack them greater than can be compensated by the advantages of conquest. The unaltered customs of these people, who still worship the gods, retain the system of government, and speak the speech of their remote forefathers, are no less valuable to the historian than undisturbed strata to the geologist. And as the latter is greatly aided in describing accurately former phases of existence by materials supplied by these untainted records, so may the historical inquirer receive trustworthy help in his efforts to resuscitate the past from tribes like those described above, who may in a scientific point of view be called still living fossils.

What I would venture to submit to the judgment of scholars is that the traditional history to be deduced from Hindoo writings and popular legends is totally at variance with the actual facts. According to this account the priestly, ruling, and trading classes of North India belong to the Aryan race, which entered India from the North west, led by their kings, who were assisted by their family priests of the Brahmin caste.

They succeeded without much difficulty in overrunning the whole country watered by the Indus, Ganges and their tributaries, together with a considerable area of the Eastern and "Western coasts south of these river-systems. In their progress they made Aryan institutions and beliefs the accepted laws of the land, and according to the *Satapatha Brahmana*[1], the land they traversed was only cultivated and civilized when it was burnt over by Agni Vaisvanara, the sacred household fire of the Aryans; or in other words, when the people submitted to Aryan influence and guidance. The aboriginal inhabitants were either driven into the mountains or reduced to semi-slavery as Sudras, while the Aryans, divided into the three classes of (1) Brahmins, (2) Warriors, and (3) traders and agriculturists, exercised supreme authority through the first two classes. They based firstly their religious organization on the rules said to have been laid down from the earliest times for the worship of the Aryan gods, the maintenance in each household of the sacred fire and the prescribed sacrifices; secondly, their system of government on that set forth in the early treatises of the sacred law, which allowed a great latitude as to " the laws of countries, castes, and families which were not opposed to the sacred law,"[2] these in cases of dispute being ascertained from the evidence of experts. Now that the Aryans spread themselves over the country, that they secured within its limits a very large share of power as religious, military, and political leaders, that dialects formed from their language became at a very early period the spoken language of

[1] Prof. Eggeling's version, in the *Sacred Books of the East*, Vol. xii., p. 105.

[2] *Gautama*, chap. xi. 21.

the great body of the people, is true enough. But that they exterminated and drove out their predecessors, and forcibly assumed the government of the country, or that those now living there are people of pure Aryan descent, who have received Aryan religious beliefs from their forefathers, and have based their social polity on Aryan precedents, seems to me to be entirely untrue. If we look at the popular religion, we find the Aryan gods of the Veda, Mitra, Varuna, Indra, and Agni, with the other heavenly givers of light and life, almost entirely thrown aside, and Siva, Durga, Vishnu, and village and local deities, with the totally non-Aryan Naga or Snake gods installed in their place. None of these can be legitimately evolved from the Aryan conceptions of the heavenly powers, who were alone the objects of their worship. It would require a book to trace the divergences in each separate case; but two special instances, which might be multiplied over and over again, will suffice to show the essential difference between the Vedic and popular theology. These are the worship of Siva and that of snakes, the latter still subsisting among the Hindoos in the universally observed Naga-panchaimi festival.[3] The worship of Siva may be traced back to the very earliest times succeeding the Vedic period, and in some of his aspects he resembles the Vedic Rudra, the Storm-god, who is represented in the *Vajasaneyi-Samhita* under the incongruous aspects of a fierce terrible destroyer and as a saviour and deliverer. These apparent incongruities are, however, legitimate deductions from the varying influences of storms; but when Rudra[76] disappears from the list of popular gods, and Siva the auspicious one takes his

[3] Monier-Williams, *Religious Life in India*, pp. 323, 430.

place, he is no longer one of the heavenly powers, but the god represented by the linga or phallus, an earthly emblem ascribing the creative and generative power, not to the gods of heaven, but to the earth, and this proposition could never have been evolved from Aryan premisses, or enounced as true by a pure Aryan people. As to the worship of snakes, modern authors who have written on the subject, I believe, either treat the snake worship, which prevailed so extensively in Asia[77], Africa, and Europe in the most ancient times, as part of the zoolatry originating in totemism, or ascribe its prevalence to the fear inspired by snakes, whose attacks were so stealthy and insidious, and whose bite was so immediately fatal. The totemistic explanation, though no doubt sufficient to explain animal worship in its other aspects, is, as I hope to show in the sequel of this paper, quite incapable of explaining its universality and persistent prevalence in India from the earliest periods. The second explanation ascribing the reverence paid to snakes is quite inconsistent with its extension to countries such as Italy and Lithuania,[4] where snakes were at all events much rarer than in more tropical countries. The present question, however, is whether snake worship would be derived from Vedic theology or not, and this I would submit must be unreservedly answered in the negative; it is impossible that the Aryans would worship the snakes, who are said in the *Rigveda* to be the special foes of Indra and the heavenly powers.

The early prevalence of this worship in India, and the importance ascribed to the Naga gods, is shown by the protecting snake watching over the Buddha being continually

[4] Monier-Williams, *Religious Life in India*, p. 313.

depicted in all early Buddhist bas-reliefs, and also by the high place assigned to them in early Buddhist literature[78]. If he Naga gods were merely objects of animal worship, and adored chiefly from fear, they would not be placed before all other gods and heavenly beings, as they are throughout all early Buddhist writings. A special instance of this is the great hymn of triumph celebrating the victory of the Buddha over Mara the tempter, where the Naga gods are placed first in the sacred hierarchy, above the Supannas or winged creatures, the Devas or angels, and lastly the Brahma gods.[579]

As to social institutions, the text quoted above from Gautama as to the maintenance of the laws of countries, castes, and families, which were not opposed to the sacred law, shows conclusively that Aryans when supreme did not try to subvert local customs and systems of government unless they were objectionable on religious grounds. That this maxim was regarded as possessing special authority, is shown by its being reproduced in *Manu*,[6] *Apastamba*[7], and *Yajiiavalkya*[8], which are all later manuals of the sacred law. This being the case, it is not surprising to find modes of government and political and social customs totally different from those described in the Vedas. To take one instance, the strongly organised village communities found everywhere throughout India, the origin of which will be explained later on, could never have been

[5] Fausböll's *Jataka*, Vol. i. p. 75. These were not the Brahmin gods, but the gods of the Brahma heavens, a division of the Buddhist world of devas or angels.

[6] *Manu*, viii. 46.

[7] *Apastamba*, ii. 6. 15. 1.

[8] *Yajnavalkya*, i. 342.

derived from the democratic Aryan Sabha or Samiti, which chose their chiefs by popular election, and did not pay them revenue, but only gave them free gifts.[9]

In unravelling the enigma arising from the radical difference between the origin of the language spoken by the people and that of their religious beliefs and social institutions, the task set before the historian is to find out first the several races which united to make the Hindoo nation; secondly, the history of the process of amalgamation; and, thirdly, the several shares contributed by each race towards the final result. In doing this I have only space here to give a rough sketch, omitting very many of the proofs available, of what I think we have fair reason to believe to be a true outline of the early history of Northern India. But in so doing I shall incidentally be able to call attention to and explain certain points of the evidence which seem to me to acquire new meaning from the point of view I have been led, by a long study of the problem, to adopt.

Of the races which have, since national life in the country began, formed the most politically and socially active part of the people, three can be traced back to the very earliest times, and though others have since exercised great and abiding influence, to these alone can the earliest forms of the social institutions which formed the framework of the government of the country be assigned. These are, first, the Mongoloid tribes of Malayan affinities, speaking languages belonging to

[9] Zimmer, *Altindisches Leben*, p. 166.

the Kolarian family, who entered India from the East;[10] secondly, the Australioids, speaking Dravidian languages, and lastly, the Aryans. The Dravidians came from the West, from whence they may be traced across India, and probably like the Aryans from the North west. The order in which these races entered the country can be seen most clearly in Central India in the tract watered by the Tapti, Nerbudda, Godaveri, Mahanuddi, Subonrikha, Damooda[11] and their tributaries. Within this area we find Kolarian tribes, some of which retain their primitive customs unmixed with foreign elements. In other cases we find the Dravidians the ruling body, either mixed with or apart from the Kolarians; and in the more fertile and accessible tracts we find the chief power in the hands of Aryan immigrants, who, while leaving Dravidian and Kolarian institutions unchanged as far as they affected only members of these tribes who did not amalgamate with the invaders, have altered them so as to fit in with Aryan ideas of the sanctity and continuity of the family, and the equal rights of all who held land in the villages and submitted to the Brahman supremacy.

Prom the evidence given by inquiries as to the order in which these races came into the country, it is clear that wherever these three races have formed part of the now amalgamated population, the Kolarian tribes were the earliest settlers, as we always find them driven into the worst lands in districts where they live together with the other races. That they came from the East is shown by the following facts; first they themselves

[10] Dalton, *Ethnology of Bengal*, p. 151.

[11] Properly *Da-munda*, i.e. "water of the Mundas" (the chief Kolarian tribe on its banks).

always say that they did so, secondly all the most powerful and purest Kolarian tribes are found in the East, and thirdly their languages (as has been shown by General Dalton) are allied to those used by the Kusia on the Brahmaputra, the Falaung and the Mon or Peguans on the Irawaddy, the Kambojans on the Mekong, and the Assamese on the Tonquin. It was the Kolarians who cleared the forests and tilled the lands, though in doing this they did not use draught cattle, which were at first unknown to them except as wild buffaloes and the wild cattle called Qaur (*Anglice Bison*). They learnt the use of iron very early, and with the weapons so acquired they formed the clearings,[12] which were united into the first primitive unions of petty hamlets, each inhabited by families having the same totem, and all finding their centre of union in the tribal priest, now called Byga, who was elected by the community to propitiate the local deities supposed to reside in the very extensive section of the forests over which the associated hamlets were scattered. These hamlets, as the population increased, became village communities, each with its dependent hamlets as newer clearances by fresh groups of settlers were made. Each parent village was governed by its headman, now called Munda, chosen from among the first settlers, and frequently, though by no means always, the office was continued from father to son. Over the villages united under the same priest a common chief (now called Manki) was chosen. He presided at the assemblies of the representatives of the union, formed generally of the village headmen and the leading cultivators, though all had a right to

[12] They probably, as is shown by the stone celts found in various localities, did some clearance with stone implements before they found out the use of iron.

attend. These unions of villages must have been called by some name like Pirs or Parhas, the present name, and it was in this way in the districts first organised under Kolarian rule that the divisions now called Pergunnahs were formed. The Aryan Sabha or village council, and the Samiti or council of united villages, might produce similar results in parts of the country where they were the first settlers, and in that case it would be difficult to say who were the originators of the divisions now found; but I would submit that a nearly certain test for the solution of the question, should it arise, may be found in the prevalence of the worship of local spirits and the sacredness ascribed to trees. It is now and must have always been (with so conservative a people) customary to leave a certain part of the primitive forest untouched in a Kolarian village; this is now called the Sarna[13], and was held sacred to the forest deities, who were the principal objects of worship among the tribes, though they regarded the sun as their chief deity. The Sarna has now over the greater part of India dwindled down to the one tree under which offerings are made to the village god, though perhaps it may have arisen again under another form in the village grove to which no such sanctity is now attached as to the tree of sacrifice, but which forms, as the Sarna once did, the common meeting-place for village recreation, and the place where all travellers put up. Both the Kolarians and the Dravidians worshipped their ancestors, apparently from fear of their ghosts. The Kolarian people may generally be described as gregarious, excitable, turbulent when roused, but generally peaceable and good-humoured. They are brave and adventurous, witty, and

[13] Dalton, *Ethnology of Bengal*, p. 186.

very fond of amusement, not given to work more than is necessary, and as a rule very careless of the future.[14]

The Kolarians were followed by the Dravidian tribes. The people who are so celebrated in Indian legend and poetry as the Snake race and as the Takshaks[15] or builders I would identify not with the Kolarian hill tribes, as has been so often done, but with the Dravidians[80]. They were from their first entry into the country from the west and north-west a much more strongly organized people than the Kolarian tribes. They, like the latter, are totemistic, but differ from them in

[14] The whole of the above account of the Kolarian, and the following description of the Dravidian tribes, is given from my own personal knowledge of the people, acquired during a residence of about thirteen years in the Chota Nagpore country, in Western Bengal, and that of Chuttisgurh in the Central Provinces adjoining it, as District and Settlement Officer and Commissioner, in which capacities I had every possible opportunity of gaining the most intimate knowledge of the characteristics of the people and of their social customs and tribal laws. I think I may say that everything I have said on these points will be found to be corroborated by Col. Dalton in his *Ethnology of Bengal*, and it was under him that I first was led, now more than twenty years ago, to take an interest in the questions discussed in this paper. With reference to the proofs given in the text as to the advent of the Kolarians from the East, I may here add another which has been kindly furnished me by Prof. Terrien de Lacouperie, who tells me that the same peculiar form of shouldered stone celts found in Chota Nagpore is also found in Burmah.

[15] H. H. Wilson, *Glossary of Indian Terms*, gives carpenters, masons, as a meaning of Takshak. The term is frequently applied to the snake-worshipping people in Indian legend.

being an eminently practical race, believing firmly in the necessity of a strong central government to maintain law and order, and in the duty of every member of the community to bear his and her share in contributing to the efficiency of the government, either by their labour or by paying a part of their produce to provide for those who work directly for the state. They are patient and laborious, indomitably obstinate in all they undertake, and very careful to see they get all possible profit out of what they do. They are keen traders, and are so described in the *Rigveda*, though the word pani 'a trader' is also used to mean 'avaricious' and this reproach the worse specimens of the race fully deserve. They are silent and undemonstrative, except when strongly moved, and are somewhat slow of apprehension; but this arises not from want of intellect, but from a determination to see all round a subject and know it thoroughly in all its phases. While not even in early times fond of war and adventure in itself, they were ready to engage in it as a means to an end, and while stubborn in defence of their rights and possessions, their object in attacking others has not been booty and temporary glory, but permanent enlargement of their boundaries and facilities for trade. They live, it may be said, in public, not in their families, as the young men and women leave their parents at an early age, and are brought up in separate lodgings, the young men in the village bachelors' hall, and the girls in a similar institution for young women under the care of a village matron, or are distributed among widows, and the women as efficient members of the community are always an important factor in a. Dravidian state. Unlike the Kolarians, they possessed large herds of cattle, and did not like them

abstain from the use of milk. They were good farmers and great builders, as is shown above by the name Takshak.

In their advance through India[16] they did not, like the Kolarians, proceed in small parties, scattering themselves through the forests in extensive and widely separated clearings, but they moved in large masses like an army, accompanied by their wives, children, and property. They sought out comparatively cleared and settled districts, where large numbers could subsist, and formed their government on the model of their camps, generally placing the central provinces under the king, and settling there his more immediate followers. The outlying districts were assigned to the subordinate chiefs, who with their respective forces were appointed to guard the frontiers. They took the best lands for themselves, but in other respects treated the Kolarians as equals, leaving them undisturbed in lands they did not themselves want, and in many parts of the country, especially in those which were once border tracts, the two races have completely blended together and formed new tribes. They used the Kolarian "parhas" as their local divisions, massing them together when they formed an area too small for the provinces into which they divided their territory. They strengthened the village organization by making the office of

[16] Nothing corresponding to this and the following paragraphs about Dravidian customs can be found in Dalton's *Ethnology of Bengal*, nor as far as I know in any other work. The whole has been worked out by me from a careful examination of the internal constitution of Dravidian states still existing in Chota Nagpore, and of the great Haihaibunsi kingdom of Chattisghur, conquered by the Mahrattas in the last century.

headman non-elective, and obliging the tenants, as part of their duty to the state, to cultivate a portion of the village soil set apart for the king as the head of the government. This produce was in the provinces directly under the king conveyed to the royal granaries, and in the border and outlying districts to those of the provincial chief. A separate village accountant was appointed to look after these royal lands, and to collect all government dues; and wherever Putwaris, or whatever be the local name of village account ants, and large estates belonging to single owners, such as Talookdari tenures, are found, we may be certain that the government was originally organized by Dravidian kings and chiefs, or that it has been under Dravidian rule. In short, as all revenue officers will recognize, it was the Dravidians who founded and consolidated the present land revenue system of India[81], which in its more republican aspects has been either altered by Aryan immigration or left in much the same state as that in which it came out of Kolarian hands[17].

Another distinctive feature of the Dravidian government was the high position assigned to the Senapati or commander in-chief, the head of the frontier forces. He always got the largest and most important of the provinces.

But besides the special characteristics above noticed, the religious belief of the Dravidian races showed a great advance

[17] A fuller account than is here given of the Dravidian state, and the Kolarian and Dravidian village communities, will he found in two articles of mine, one in the *Asiatic Quarterly Review* for April, 1887, on Chota Nagpur, its People and Resources, and another in the *Journal of the Society of Arts* of May 6, 1887, on Village Communities in India.

on the worship of local spirits and ghosts general among the Kolarian tribes. The worship of the earth, symbolised under the emblem of the snake and phallus, seems to me to point to a generalising power in its authors far superior to that shown in totemistic animal worship. They must, it appears to me, have reasoned back from their own deep sense of the necessity of kingly rule, and an ultimate central authority, to the impossibility of conceiving how the earth, and all that lived, moved and had their being on it, could have begun or be maintained in orderly succession without a preserving and maintaining cause. However this may have been, they found in the earth itself an object of worship, and adopted the snake, adored under the name of Ses-nag, and the "phallus" as the visible sign of the great generative power they revered as the father and mother of all things. They did not, however, while venerating the earth, cease to fear the local spirits, the chief dread of the Kolarian tribes, and probably of their forefathers in early times. The tree, with its resident deity, was to them a more constantly familiar object of daily worship than the great earth spirit to whom they offered periodical sacrifices, when the seed was sown, when the young grain appeared, and when it was threshed out. But at the seasonal festivals the earth god was generally adored under a less holy name than that of the great Ses-nag, whose worship now, at least among the Gonds of Central India, only takes place once a year, and is celebrated in secret only by initiated males.

The Aryans, who were the last of the three races to settle in the country, were originally a pastoral people, whose wealth consisted chiefly in cattle, and who were by no means such good farmers as the Dravidians. They were no less brave and

adventurous than the Kolarians, and quite as witty and vivacious, but were much more thoughtful and thorough going than that careless people. They built no cities like the Dravidians, at least we hear of none in the Veda, and while the Dravidians were superior to them in their practical elaboration of details and their love of order and organisation, the Aryans much excelled the other two races in their breadth of view and the other qualities required to build up a great nation. Their leading characteristics were richness of imagination, fertility of resource, earnestness in the pursuit of the objects they wished to obtain, coupled with a strong tendency not to be too scrupulous as to the means used to reach their ends; love of knowledge for its own sake, shown in the extension of their inquiries far beyond the limits of the visible world and the requirements of every-day life; pride in their families and kindred, and a determination to preserve them from contamination with inferior races;[82] and above all, a vivid sense of their own superiority and right to rule. In the higher minds of the race, the force of their imagination was tempered by a ripe judgment, their eagerness for success by a strong tenacity of purpose, and their audacity of speculation by religious reverence and moral earnestness. They looked to heaven, the sun, and the great natural forces as the powers which gave life to and sustained all that was on the earth, and regarded the doctrine of the Dravidians that the earth was in itself and by its own inherent force the father and mother of all things as a deadly and debasing heresy. The duty of every Aryan was to maintain the sacred household fire when the daily sacrifices were to be performed, but the god who was invoked as the most powerful helper and protector was Indra, the leader of the light- and life-giving powers, of the rain and

winds. His name became changed to Sakra in Prakrit and Sakko in Pali, and he appears to be the special god of the warrior-tribes as opposed to the Brahmins.

We cannot estimate with any approach to exactness the progress made by the Kolarians and Dravidians in clearing and peopling the country and forming settled governments before the Aryans came into it; but there can be no doubt a great deal had been done. The hymns of the *Rigveda* show the stubborn resistance the Aryans encountered, and dwell upon the power and wealth of their adversaries. That these formidable enemies were snake-worshippers and consequently Dravidians or tribes who accepted their teaching and guidance, is, it seems to me, clear not only from later evidence, but also from the *Rigveda* itself.[18] The writers call the people Dasyas[83], and apply various epithets to them, they call them black (krshna), short-nosed (anaso), unintelligent (akratu) intriguing, abusive (mrdhravac), avaricious (pani), unbelieving (acraddha), and irreligious (avrata). They say they are a people who neither give offerings nor spend their substance in the service of the gods; but the most significant epithet is that of "cicnadeva," used in two passages in the *Rigveda*.[19] There has been some controversy about its meaning, but I would add to the arguments adduced by Zimmer in the *Altindisches Leben* to prove that it means phallus worshippers, the great similarity between the syllable *cic* and *ses*, the name of the great snake-god. I have not been able to find the latter word in Sanskrit, and my knowledge of the language is too limited to enable me to speak at all

[18] Zimmer, *Altindisches Leben*, pp. 109-118.

[19] *Rigveda*, vii. 21. 5, x. 99. 3.

authoritatively on the matter, and I leave this philological question to better Sanskrit scholars than myself. I would also urge the significance of passages in the *Rigveda*[20] where Indra is praised for having taken the waters from the care of the snakes and Dasyas and made them "Aryapatni" instead of "Dasyapatni," belonging to the Aryans instead of to the Dasyas. It seems to me that the reference in these and similar passages is to the god of their enemies the Dasyas, and not, as has hitherto usually been taken for granted, to a mere abstract mythological being.

Neither the stages of the process of welding the three races into one people, nor the date when it was begun, can now be accurately ascertained. All that we can say for certain is that the chief agent was the adoption of a common language, and that the Aryans, whose language was made the tongue of the people, were accepted as the popular leaders. There seems to have been but little actual con quest, and that the Aryans secured their ascendency by abating, in some degree, their pride of race and submitting to intermarriages with the natives of the country, and tolerating, if not accepting, as their own their religion in the North-West and the Punjab. The use of Sanskrit dialects as the language of the country must have begun at a very early period. Dr. Sayce[21], in the *Hibbert Lectures for 1887*, on the origin and growth of religion among the Babylonians, shows that commerce with

[20] See especially *Rigveda*, i. 32. 11, and ii. 12. 3, for the epithet Dasyapatni applied to the waters, also *Rigveda*, v. 30. 5; viii. 96. 18; iii. 12. 6. Zimmer, Altindisches Leben, pp. 117, 214.

[21] Sayce, *Hibbert Lectures for 1887*, pp. 18, 136-7.

India by sea must have been carried on as early as about 3000 B.C., when Ur Bagas, the first king of united Babylonia, ruled in Ur of the Chaldees. This is proved by the finding of Indian teak in the ruins of Ur. This must have been brought by sea from some port on the Malabar coast, for it is only there that teak grew near enough to the sea to be exported with profit in those early times, and there is none north of the Vindhyas. The clearest proof that there was trade between Babylonia and people who spoke an Aryan dialect, and lived in the country watered by the Indus, is the use of the word Sindhu for muslin in an old Babylonian list of clothes. Dr. Sayce does not state the age of this list, he merely says it is very old. The name does not merely make it probable that the Babylonian name for muslin was derived from the Sanskrit, but proves a much more important and significant fact, that the merchants who dealt in the muslin called it by the vernacular name of the country whence they brought it, and that if the country was called by a Sanskrit name, the people living in it must have spoken Sanskrit dialects, as Sindhu is and always has been the Sanskrit name of the Indus and the country forming its delta. The muslin must have been brought by sea; for if Zend-speaking traders had brought it by land, they would have called the country by the Zend name Hindhu, altering the *s* into an *h*. There is also the well-known instance of the names used in the Book of Kings for apes, peacocks, ivory, and algum, or sandalwood, brought by Solomon's ships from Ophir. These names, as shown by Max Muller[22], must have been Hebraised from a dialectical form of Sanskrit in use on

[22] Max Muller, *Science of Language*, Vol. i. p. 204, ed. 1862.

the Malabar coast, where the sandal-wood grows.[23] The port whence the muslin as brought, and that from which the Sanskrit-speaking traders reached the Malabar coast, was probably Patala, meaning the port,[24] which has been identified by Gen. Cunningham[25] with the modern Hyderabad, in Scinde. It is mentioned by Arrian as the only place of note in the delta of the Indus, and was the capital of the king of the Snake race, who ruled the country.[26] It was thence that the sons of Ikshvaku, from whom all the modern Rajputs of the Solar race claim to be descended, spread their power over the greater part of Northern India. But though there is strong proof that Sanskrit was spoken at the mouths of the Indus long before the *Rigveda* was put together, there is great difficulty in showing that the tribes to which its authors belonged were the people who first made their language that of the nations living south of the northern Punjab.[27] The

[23] I find that Dr Caldwell, in the Introduction to his *Comparative Grammar of the Dravidian Languages*, maintains that these names are really Dravidian words introduced into Sanskrit. If this is the case, it only strengthens my argument as to the advance in civilization of the Dravidians before they were brought in contact with the Sanskrit-speaking people. That the Dravidians of Patala were congeners of the Accads of Ur and the earlier Eridu is probable, as Dr Sayce shows (*Hibbert Lectures for 1887*, pp. 134-5) that the distinguishing symbol of the great Accad god Ea was a snake, and that it was from Eridu that the culture and civilization of Babylonia made its way.

[24] H. H. Wilson, *Antiquities of Afghanistan*, p. 211.

[25] *Ancient Geography of India*, pp. 279-287.

[26] Lassen, Vol. i. p. 544.

[27] Zimmer, *Altindisches Leben*, pp. 21-26, 256.

authors of the *Rigveda* do not seem to have travelled down the Indus as far as the sea. They do not speak of the many mouths of the river, of the phenomena of the ebb and flow of the tide, which must have struck an observant people as very strange. Though they had ships or boats, neither masts, sails, cables, rudders, and such-like appurtenances of a sea-going vessel are named, nor do they talk of the sea as the authors of the Homeric Poems, or maritime people do. Judging from their poems it seems likely that they knew nothing practically of the sea, except that derived from the wide-spreading waters of the Indus, a little below where it is joined by the five rivers of the Punjab.

But though the Aryans of the *Rigveda* did not directly supply goods for a sea-going trade, they apparently dealt with those who did, for, except on this supposition, it is hard to explain how the Semitic word Mana, denoting a definite quantity of gold (mana hiranyaya), found its way into the *Rigveda*.[28]

The whole evidence seems to point to a gradual immigration resulting in an intermixture between the Aryan and native races. While the earlier immigrants were coalescing with the natives, substituting their language for the numerous native dialects, a change readily accepted by people with strong commercial instincts, who found these differences of language great hindrances to trade and easy intercourse between neighbours, those they left behind in the North were completing their training as a nation, consolidating their power, and preparing that great literary and religious

[28] *Rigveda*, viii 78. 2; Grassmann, viii. 67. 2; Zimmer, *Altindisches Leben*, pp. 60-51.

organization which was to make the Brahmin caste all-powerful in India.

That the Sanskrit-speaking people of Patala were not Aryans is shown by the Mahabharata,[29] where Vasooki, king of Patala, and Takshak, ancestor of the Adityas, are represented as the only representatives of the Snake race saved from the massacre made by King Janamejaya's orders, and they were only saved by the intercession of Astik, a holy Brahmin whose mother was Takshak's sister.

The evidence as to an early and continual intermixture of races is overwhelming. The Aryans of the *Rigveda*, except the authors of some of the very latest hymns, such as the *Purusha Sukta*,[30] where alone in the Veda the four castes[84] are mentioned, knew nothing of the doctrine of castes, and those who left the parent tribes and went south probably soon lost their prejudices, if indeed any existed in those days, against advantageous marriages with high-placed and wealthy foreigners. We can form a very good idea of their progress from what we see going on now, and this knowledge, tested by an examination of ancient history and traditions, will enable us to understand the process by which the country was transformed from one under a number of comparatively isolated Dravidian rulers to one divided into a number of contiguous states united by alliances and directed chiefly by Aryan intelligence. By this means the origin ally alien races were formed into one people capable of acting together as a nation, a union which enabled the different kingdoms to

[29] *Mahabharata*, i. 1547-2197.

[30] *Rigveda*, x. 90.

become parts of the great empires of the best period of Indian history.

The chief agents in the union of races which preceded this transformation were, as we may gather from a comparison of ancient traditionary history with modern practice, the hermit pilgrims, the numerous young Aryan warriors who were willing to give their services to foreign rulers, and who proved so useful an addition to the forces of the kings by whom they were employed, and above all the inter marriages between the two races and the requirements of trade.

The ardent desire for self-culture, and the love of dreamy meditation, followed when conclusions were formed by energetic action, which were the ruling passions of so many imaginative Aryan minds, and led numbers of persons from a very early period to isolate themselves in the wilderness, either alone or accompanied by bands of disciples; but these pilgrimages, like similar movements among other nations, led often to results very different from those aimed at by the devotees, who were at first at all events inspired merely by religious enthusiasm. Every one who has lived long among aboriginal tribes in India knows the excitement that is caused by the presence of a devotee, who is believed to be both a holy man and a worker of miracles, a power which all these men persuaded themselves and their followers that they possessed. Such a man soon became a popular saint and an important political personage. I remember especially a case which occurred a few years ago, when a helpless cripple, carried about on a wooden board, gained a large following, and excited so great a commotion over the country of Chota

Nagpore, that Government was obliged to take notice of it. This man, Dubya Gosain, began to interfere in politics, and to excite the Sonthals, who were then somewhat unsettled in their minds, and it was therefore found necessary to remove him to Oude.

But in the early times of which I am now speaking the ruling authorities doubtless regarded a man who had great influence with the supernatural powers as one to be con ciliated, and as far as possible made use of to support the Government, and in this way the devotees and their disciples became an important power in the state. If they had not brought disciples with them, they attracted them, as well as their own relatives, who heard of their good fortune and desired to partake of it. The success of the first devotees proved an incentive to others, so that schools of religious teaching and colonies of Brahmins were gradually spread over the country. In many early legends we read of the influence of men of this class, who, whether they were really intent on the moral and religious education of themselves and their hearers, or whether they looked chiefly to their own social advancement, spread the fame of Aryan excellence and Aryan ability, and the knowledge of the Aryan language, far and wide through the land.

Again, the early Dravidian kings and their later successors were always looking out for promising recruits for their armies, to act as frontier soldiers or to be useful additions to their personal body-guard. I have often been struck in Chota Nagpore and in Chattisghur, in Central India, with the difference of races in the frontier and central provinces of

several tributary states and of districts which were comparatively recently independent kingdoms. I have found on inquiry in several instances that these foreigners had been brought into the country from a distance on account of their fighting reputation, and this was doubtless often done formerly, even in very early times. The more ambitious a king was, and the more careful he was to guard his own kingdom from attack, the more anxious he would be to get good fighting men, and he could not get better soldiers than the Aryan warriors.

The social, no less than the military qualities of these men, led to their being much sought after, and to their rapid advancement and permanent employment, when once they had been attracted to the country. I have mentioned above the important position occupied by the commander-in-chief in a Dravidian state, and these posts and others of great authority ere no doubt frequently filled by Aryan leaders. But the influence thus acquired by pilgrim Brahmins and military chiefs implied a number of strong governments over the country, but though these were the rule, almost all states suffered from periodical anarchy arising from misgovernment; and then the leaders of warrior bands, somewhat in the same way as the Pindaris of later times and the Free Companies of mediaeval Europe, took advantage of the disorder and conquered either permanently or temporarily districts for themselves. Instances of this kind can be brought forward by any one who has studied the history of Rajput tribes.[31]

[31] Thus the Dors in Aligarh in the N.W.P. were turned out by the Birgoojars and also by the Powars from their lands in Moradabad. See Elliot's *Supplementary Glossary* N.W.P., s.v.

All these immigrations led to frequent marriages between the two races, the leaders marrying into the royal and noble families, and their subordinates into those of less note, and these combined causes, together with the great commercial and political advantages of a common dialect, led to the substitution of Sanskrit for the various tongues of the native tribes.

The frequent intermarriages recorded without any token of disapproval in the Epic poems, and the long list of powerful base-born castes in the law-books, show that there was little if any restraint on these unions. Dritarashtra, king of the Kurus, married a Gandhari princess, and the Pandavas in their marriages evidently united themselves with the Krishna or black semi-Hindooised aboriginal tribes. Thus they married Krishna, the daughter of Draupadi, king of the Panchalas, and Arjuna carried off Subhadra, the sister of the black demi god Krishna. The list of base-born castes in Manu[32] and Baudhayana includes races who exercised such an important influence on Indian history as the Magadhas living in a country which gave India its first imperial rulers in the Mauriya kings, the Avantiyas of Malwa, where the Andhra dynasty arose; the Vaidehas of Tirhoot, whose king Janaka was the learned expounder of philosophy in the Upanishads; and the Licchavis of Vaisali, also in Tirhoot.

This shows that, according to the confession of the Brahmin expounders of the sacred law, the most influential people of India were of mixed Aryan blood. But the political influence

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[32] *Manu*, x. 17. 21. 22; *Baudhayana*, 1. 2. 13.

of the Aryans as a separate race could not have been sustained unless the people had a well-defined national existence, and this was supplied by the Aryan conquests and permanent settlements in the north-west. Their wars of conquest as a separate people seem to have been confined to the country of the seven rivers, the modern Punjab and the northern valley of the Indus, but even here their annexations seem to have been small. The Gandhari to the west of the Indus became Aryanised, for the great Sanskrit grammarian Panini was, according to Hiouen Tsiang, a Gandhari; but they remained a separate tribe till a late period, while the powerful tribe of the Takkis, the founders of the great city of Takkasila[33] or Taxila, mentioned by Arrian as the most important city of the northern Punjab, held their own against Aryan attacks, and probably, like the Gandhari, submitted to their influence, allied themselves with them, and became to a certain extent imbued with Aryan ideas. The Aryans seem to have passed through these districts, and to have finally made only the small territory watered by the Sarasvati and Drishadvati rivers, called by Manu[34] Brahma-varta, and by Buddhist writers[35] the Brahmin district of Thuna, the modern Thaneswar, a distinctly Aryan country. The wars which inspired the battle-songs of the *Rigveda* were not only with the Dasyas or people of the country, but also like the great battle of the ten kings

[33] Cunningham, *Geography of India*, p. 110, gives the Sanskrit spelling of Takshasila, and interprets it "The cut rock." I have no doubt that the meaning is "rock of the Takkas," which is confirmed by the Pali spelling Takkasila.

[34] *Manu*, ii. 17.

[35] *Mahavagga*, v. 13, 14; *Sacred Books of the East*, Vol. xvii.

recorded in the triumphant song of Vasishtha,[36] with other Aryan tribes. As in other countries in the world where pure Aryans have failed to form permanent governments, they seemed to want a cohesive force to enable them to act as a nation, and it was this they found in their union with the strongly organised tribes of the country, and also in the organisation of the Brahmin caste.

It was the Brahmins who most conspicuously displayed the great industry and unwearying tenacity of the race. It was they who performed the greatest of recorded miraculous achievements in committing to memory and handing down from generation to generation the vast mass of Sanskrit literature composed centuries before the Phoenician alphabet and writing were known in the country, and it was the Brahmins who, in spite of what appeared to be total defeat, quietly waited for their chance during the many centuries of Buddhist rule, who again led the revival of eclectic Hindooism, and the final development of the caste system, which culminated in the eighth and ninth centuries in the absorption of Buddhism as Vishnuism into the Hindoo religion, the final triumph of the Brahmin hierarchy, and the destruction of Hindoo national life, the interest of the caste being substituted for that of the nation.

In the *Rigveda* we find the most influential Aryans to be the heads of families who had first sprung into notice as bards and poets. They then became the priests, without whose aid the help of the gods could not be secured, and thence they quickly advanced to be hereditary advisers of both kings and

[36] *Rigveda*, vii. 18.

people. This position was acquired and maintained by the careful system of education by which they taught their sons to think and act with the same combined energy, activity, studied policy and perseverance that their fathers did, to remember and preserve carefully and exactly every word their fathers and those who had preceded them as teachers had composed, and to emulate these literary successes by their own. These astute thinkers soon discovered the value of the Dravidian system of government, and saw that the best way of acquiring influence in the country was not by conquering the people, but by allying themselves with the ruling powers. Once their intellectual supremacy and their practical usefulness was accepted, Brahmin counsellors became a necessary element in every native court, and the first duty of kings, as stated by Manu,[37] was to follow the example of the Aryan chiefs and people by attaching to themselves a Brahmin "purohit" or family priest, who soon became practically prime minister and the real ruler of the country.

But the question of the principles on which the government was to be conducted, the adjustment of religious differences, and the distribution of power, soon led to serious disputes, which are best set forth in the legendary contest between Vasishtha and Vicvamitra, and that between the Brahmins and the Kshatriyas, or warrior caste. As is well known, Vasishtha and Vicvamitra are both Vedic bards, one the author of the 7th and the other of the 3rd Mandala of the *Rigveda*. Vasishtha was the bard of the Trtsus, and Vicvamitra of the Bharatas, the great enemies of the Trtsus.[38] Vicvamitra

[37] *Manu*, vii. 78.

[38] *Rigveda*, vii. 33. 6.

had once been the bard of the Trtsus,[39] and, as Zimmer[40] shows, he probably joined the Bharatas to revenge himself against his former friends, and he was the leading spirit in the confederacy of the north-western tribes against the Trtsus, which led to the battle of the ten kings. In the legendary story[41] Vicvamitra tried to steal from Vasishtha, the purohit of the Ikshvaku king of Ayodya, the sacred cow. Vasishtha recovered it by force, and when Vicvamitra went to the Himalayas, and returned with the weapons of Siva, Vasishtha burnt them up. Trisankhya, the Ikshvaku king, asked Vasishtha to procure his ascent to heaven, though he was not of Aryan blood; Vasishtha refused, and Trisankhya applied to Vicvamitra, who consented to offer the necessary sacrifice, though he himself was not a Brahmin. The Brahmins, including Vasishtha and his sons, refused to attend, as they would lose their caste by eating in heaven with a Kandala, or outcaste. Vicvamitra drove them out and forced the gods to receive Trisankhya as a true-born Aryan. The whole story shows the opposition between two parties, one strictly Brahminical, represented by Vasishtha, who wished to bring the people completely under Brahminical rule, to enforce the caste distinctions between Aryans and non-Aryans, to restrict the right of offering sacrifices and acquiring learning, with the advantages thence resulting, to those who were of pure Aryan birth, and received as Brahmins into the sacred caste[85]. The other was the party of compromise, who wished to give Aryan privileges to the ruling classes of the native races, and to take

[39] *Rigveda*, iii. 53. 24.

[40] Zimmer, *Altindisches Leben*, p. 127.

[41] Lassen, Vol. i., pp. 721-725.

their gods into the Aryan pantheon. The party of compromise, who were, as Vicvamitra describes the Bharata in the *Rigveda*,[42] the far-seeing people, won the day. The advantages of securing the alliance of the ruling classes of the native races were too great to be neglected by those who looked at the question in its widest aspects, and they were formally received into the higher castes; while as for the common people, and those who preferred not to give up entirely their ancient creed, the religious difficulty was settled by the acceptance of the worship of Siva as not dishonouring to Aryans. Siva worship meant that of the lingam or phallus, which was his distinguishing emblem, and the adoption of the earth gods of the Dravidians. In considering this question it must be remembered that the part of the country whence the Bharatas under Vicvamitra came to fight the Aryan Trtsus, was on the upper waters of the Indus and Asekni, or Chinab, near the point where they issue from the mountains. This is proved by the enumeration of two tribes called the Vaikarna,[43] or the people of two races, among the confederation. These people are the Kura-Krivi,[44]

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[42] *Rigveda*, iii. 53, 24.

[43] Zimmer, *Altindisches Leben*, pp. 102-104.

[44] I must say that it appears to me likely that the Vaikarna people of two races were Aryanised Dravidians, formed by union between Aryan and Dravidian tribes. Grassmann thinks the Ann mentioned among their allies to be non-Aryans. It would he consonant with Vicvamitra's policy to unite the Bharatas with native tribes desiring an alliance with the Aryans. The Turvaca and Yadus were perhaps non-Aryan members of the confederacy. Grassmann calls them non-Aryans, and in *Rigveda*, iv. 30. 17. 18, they are said to have

subsequently celebrated as the Kuru Pancala, who once lived in the district called Vikarna, said by Hemachandra to mean Kashmir, and as the Krivi are also mentioned in the *Rigveda* as living on the Indus and Asikni below the mountains, this must be the country close to their settlements. This was the country of the Takkas, and of their capital Takkasila; and the weapons of Siva which Vicvamitra brought was doubtless the worship of the Snake gods, the ancestral gods of the Takkas and people of Kashmir. The Krivis, who became later, as we are told in the Satapatha Brahmana,[45] the Panchalas,[46]

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conquered the Aryan Arna and Tschitaratra by the help of Indra, who also claims to be their special protector in *Rigveda*, x. 49. 8. If they were non-Aryans, they had certainly taken the Aryan gods for their own, and had allied themselves with that people, taking the Aryan warrior god as their patron deity. At any rate they were at feud with other Aryan tribes, and when they joined the Vicvamitra faction probably became more estranged from the orthodox body under Vasishtha and his school. The present Jadon or Yadabunsis trace their descent from Krishna, who is claimed as ancestor by all Rajputs of the Lunar race. Many of these tribes, like the Haihaibunsi and Naghunsis, are undoubtedly descended from the snake races.

[45] *Satapatha Brahmana*, 13, 5, 4, 7.

[46] There seems to be a strong probability that the name Panchala marks a special connection with Siva and Snake-worship. Böthlingk-Roth quotes *Mahabharata*, xii. 10377, where Panchala is used as an epithet of Siva. They think Panch means five, but cannot explain the end of the word (ala). I would suggest that the name means the five-fingered claw or five-headed snake (ala means a claw in Pali, and the spittle of a venomous serpent in Sanskrit). Siva has five heads, and Sir M. Monier-Williams in his work *Religious Life in India*, p. 321, says: "The great majority of serpent images are

brought this worship south, and the reverence for Siva was common both to them and to the Kusikas, the tribe to which Vicvamitra belonged, who were founders of Kausambi.[47] And Benares, the sacred city of the Hindoos, is now and always has been the principal seat of Siva worship. In the Mahabharata, before the Pandavas could enter on the contest for the hand of the daughter of Draupadi, the Panchala king, they were obliged to worship Siva, and Jarasandha,[48] the powerful king of Magadha, who is apparently a real historical character and the greatest conqueror of early times, introduced the worship of Siva into his kingdom, as far south as the Vaiturni on the borders of Orissa. Strict Brahmins held aloof from it in its grosser forms[86], but to the mass of the people Siva was only another name for the great Ses-nag, the chief of their gods.

In considering the question whether non-Aryans were avowedly absorbed into the Aryan community in early times, it must be recollected that this absorption is still going on in the present day, and this among a people so conservative as the Hindoos is strong evidence of the antiquity of the practice. The process by which non-Hindoos belonging to the

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five-headed. I have often seen images of serpents coiled round the Linga, and five-headed snakes forming a canopy over it." The extended five fingers of the claw (ala) would be very like the canopy formed by the expanded hood of the snake. If this connection between the word Panchala and the five-headed snake be accepted as correct, the national name would mean the people of the five-headed snakes or the serpent people.

[47] Lassen, Vol. i. p. 645. Monier-Williams, *Religious Life in India*, p. 434.

[48] Lassen, Vol. i. p. 610.

ruling classes of aboriginal tribes are now received into the warrior caste is one with which all who have lived much among the un-Hindooised people of India are familiar. The change is not, as I believe it was in early ages, openly avowed, but it is so little concealed as to be a perfectly open secret. The chief or leading man, who wants to become a good Hindoo, takes a Brahmin as family priest into his service, to perform the prescribed sacrifices and teach him to live in an orthodox way. The next step is to arrange for marriages between the members of his family and the daughters of families of good repute among the Rajput clans, these marriages being paid for according to the necessities of the bride's parents and the rank of their family. There are of course difficulties as to the first marriages, but with money, patience, and perseverance these can be overcome, and each succeeding alliance becomes more easy.

That a similar process has been going on for very many centuries there can, I would submit, be no doubt, if the conclusions advocated in the previous pages of this essay be accepted as correct. But in comparing the present with the past, we must recollect the great change that has taken place in the conditions of the problem. When the amalgamation of races began, the legal fiction that the very great majority of the people of the country were of Aryan birth had not been invented. All the races stood separate and apart, nor was the very great superiority of the Aryan race a universally recognised axiom. Brahmins were not like their present successors, persons who could confer social distinction on those whom they made into Aryans, but rather missionaries who sought out converts from religious and personal or from

political motives. The first class were represented by the teachers of the Brahmin schools, and the second by the political Brahmins, of whom the legendary Vicvamitra was the type. The object of the last class was to help on the Brahmin conquest, and their own personal advancement as family and ceremonial priests in the courts of kings and the houses of great men, in much the same way as the present representatives of the class continue to do.

In those days, when a pupil was accepted as an Aryan student by a Brahmin teacher, or when a member of the leading families was admitted to the rights and duties of an adult Aryan, a ceremony of initiation was performed, and without this the initiation was not complete. This was distinctly called a second birth,[49] which transformed the recipient from one "who was on a level with a Sudra before his new birth in the Veda,"[50] into a twice-born (dvi-ja) Aryan. In the elaborate ceremony of the Dikshaniya or initiation sacrifice, prescribed by the political Brahmins in the *Brahmanas*, we find the process of physical birth actually imitated. The person initiated is said to be again made an embryo, and in doing this he is first cleansed from the impurities of his former birth by being sprinkled with water and anointed with fresh butter; he then goes into the hall of sacrifice as into the womb; there he sits like a foetus with closed hands, covered with a cloth to represent the caul, over this is the jarayu of the skin of the black antelope, to represent his mother's body. After sitting

[49] *Gautama*, i. 8. Max Muller, *History of Ancient Sanskrit Literature*, pp. 395-8. Account from the *Aitareya Brahmana* of the Dikshaniya sacrifice.

[50] *Manu*, ii. 172; *Vasishtha*, ii. 6.

for a short time, he takes off the jarayu, still retaining the caul-cloth, and descends into the bath, and on his coming out of it the sacrifice is complete as far as he is concerned, though there are many ritualistic observances and much recitation to be gone through both before and after by the officiating priests. The sacrifice is said to be offered to all the gods, beginning with Agni and ending with Vishnu, the first and last of the gods. The principal part belongs to Agni, because the Gayatri or Savitri verse is Agni's metre. The significance of this will be shown in the examination of the initiation ceremony of a pupil by his teacher.

Though the *Brahmanas* are probably quite as old as if not older than the treatise of Gautama, the earliest of the extant law books, the latter and the earliest sections of the laws of Manu evidently represent earlier stages of progress than the sacrifices set forth in the *Brahmanas*, which only represent the latest process reached by ritualistic evolution before they were written. The law books include both the past and the present, and look back to a time when the Brahmin missionaries and teachers were not influential priests and trusted advisers of powerful persons, holding distinguished positions in royal courts, and desirous of accenting their superiority and effectually securing the allegiance of their royal patrons by an imposing ceremony, showing that they, the non-Aryan kings, had finally broken with the past, and made the Aryan people their people and the Aryan gods their gods. The teacher in the law books is a sojourner in the wilderness, or in strange lands, with a more or less numerous following of pupils, hence the initiation ceremony they adopted was very different from and much simpler than the complicated rite above described. The

Brahmanas and law books both agree in calling the ceremony a second birth, but the philosophical teachers had by the time their treatises were written learnt to treat the birth not as a physical birth in the materialistic sense of the *Brahmanas*, but as a spiritual birth from the darkness of ignorance into the light of Vedic knowledge.

It is declared to be the duty of all Aryan young men to place themselves under a teacher and learn the Vedas. The reception of the pupil by the teacher is called the Savitri,[51] and should ordinarily take place from the eighth to the twelfth year, according to the caste of the student, but may be delayed by a Brahmin to the sixteenth and by a Kshatriya and Vaisya to the twentieth and twenty-second year according to Gautama, and to the twenty-second and twenty-fourth according to Manu.

The teacher from whom the sacrament must be received becomes to the accepted pupil a father, more venerable than his natural father,[52] and the Savitri verse his mother.[53] The sacramental rite consists almost entirely in the petition of the would-be student to the teacher to recite the Savitri verse,[54] and its recitation by the pupil after hearing it from the teacher.

When we turn to the *Rigveda*, to see what is the Savitri verse, which was evidently from the first the most important part of

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[51] *Gautama*, i. 11-14; *Manu*, ii. 38.

[52] *Manu*, ii. 146.

[53] *Manu*, ii. 170.

[54] *Gautama*, i. 46-55. *Gobhila Grihya Sutra*, ii. 10. 38.

the ritual, we find it to be a verse of the last hymn of the third Mandala of the *Rigveda*,[55] supposed to be written by Vicvamitra. It says: "We desire the longed-for light of the god Savitar (an epithet of the sun), who answers our prayers." All that the reciter of this verse undertakes to do is to worship the Sun-god.

From the above analysis of the initiation ceremonies we find that a solemn and public declaration of the determination to worship the Sun-god was held to be equivalent to the new birth of the person making it. The explanation of this conclusion must be found in the Aryan sense of the sanctity of family life. It would in their eyes be impossible to give an alien the unrestricted and avowed right of marrying the daughters of Aryans and consorting with Aryans as one of themselves unless he joined the Aryan family. Consequently the recipient of the sacrament was adopted as an Aryan, and the "patria potestas" was metaphorically transferred from his alien parents to his new father, the teacher, and his mother, the Aryan gods. It was impossible that the rite with its attendant consequences could ever have originated among pure Aryan tribes. Every Aryan young man must have been considered by his fellow-tribesmen from his birth to be entitled to all Aryan rights, and to owe reverence to his natural father and mother, and it was only necessary for those who had not already got Aryan parents to acquire them before they could rank as Aryans. When the leading Aryans first grasped the idea that it would be easier to conquer the powerful non-Aryan tribes by admitting them to the Aryan community than by fighting them, there was not the same

[55] *Rigveda*, iii. 62. 10.

objection to the change that there would have been in the minds of people so saturated with the ideas engendered by the caste system as the present Hindoos, and even the most ancient expounders of the law. To people who knew nothing of caste divisions, it appeared quite natural to receive into the circles of Aryan tribes non Aryans who left their tribal gods and tribal relations, and became Aryans in their religion and customs, especially when, by allowing this, formidable enemies might be converted into friends.

It has been shown above that this movement was probably begun by Vicvamitra and the reformers of his school, and the selection of a verse of his Mandala of the *Rigveda* for the declaration of adherence to the Aryan gods, tends to confirm the substantial truth of the legend connecting him with the transfer of non-Aryan kings into the ranks of twice-born Aryans.

The result of this resolution to accept non-Aryans as Aryans was that the royal races among the Dravidians, with the conquering race of Ikshvaku at their head, were accepted as Rajanya, or of royal blood, this being the first name of the caste afterwards called Kshatriya[87]. They took their theology from the Brahmins, acknowledged the Brahmin supremacy, though in many cases they asserted their equal rights to all Brahmin privileges, and claimed to be equally learned with them. This is shown by the discussions of Pravahana Gaivali, king of the Panchalas, with the Brahmin Aruna Gautama;[56] of

[56] *Chandogya Upanishad*, v. 3.

Janaka,[57] king of Videha, with Yajnavalkya; and of Ajatasatru,[58] king of Kasi or Benares, with Gargya Balaki, recorded in the Upanishads.

As for the Brahmin caste system as a rule of society, it had in the countries of Kosala and Magadha, where Buddhist history begins, obtained very faint influence, and was probably little known outside the immediate neighbourhood of the land of Brahmavarta, and perhaps those parts of the country of the Kuru-Panchalas, Matsyas and Surasenas, between the Jumna and Ganges, called by Manu Aryavarta, and there certainly Aryan blood has for many ages predominated among the upper and upper-middle classes.

After the alliance between the two races, there was little alteration in the organisation, but much enlargement of the kingdoms into which the country was divided, and a great deal of authority was placed in the hands of Brahmins as prime ministers. Thus we find that the chief ministers of Bimbisaro, king of Magadha, and Prasenajit, king of Kosala, the two most powerful kings of India in Buddha's lifetime, were Brahmins. As for the Brahmins as a class, they, especially in the eastern part of the country, seem to have given up ritualism, substituting metaphysical and ethical speculation for the elaborate ceremonies and sacrificial forms set forth in the Brahmanas. The Upanishads, with their great prototype, the Bhagavadgita, were the outcome of the movement. The chief Upanishads, as well as the Satapatha Brahmana, were, to judge from internal evidence, written in the land of Kosala

[57] *Brihadaranyika Upaniskad*, iv. 1. 4.

[58] *Brihadaranyika Upanishad*, ii.

Videha, where the intellectual activity of the nation seems to have been concentrated from the eighth and seventh centuries before Christ, culminating in the two great religious systems of Buddhism and Jainism.

The country of Kosala-Videha, including the territory of Kasi or Benares, lay east and north-east of the Kuru Panchalas, and extended from the Himalayas to the Ganges eastward from the western boundary of Benares. Saketa, the ancient capital of Rama, the hero of the Ramayana, and of the Ikshvakus, was in this country on the river Ghogra, bout forty miles from Kapilavastu, where Buddha was born.

Prasenajit, who was its king, was nearly related to Bimbisaro, king of Magadha, and both were of the Snake race, the latter being the fifth of the ten Naga kings who, according to the tradition and the hereditary list of kings of Magadha preserved in the Vishnu Purftna,[59] reigned in Rajagriha after Sisunaga, the first king, had left Benares to his son. It was probably from this son that Prasenajit was descended, as Benares was in the time of the Buddha under his government. They both probably belonged to the powerful tribe of the Chirus, whom tradition and history alike agree in showing to have been the ancient rulers of Magadha. Buchanan, in his Eastern India, states their pretensions at considerable length,[60] but identifies them with the Kolarian tribes, and thinks the Suars or Sauris succeeded them. Sir H. Elliot, in his article on

[59] The general accuracy of this list is shown by its agreement with authentic history, as given in Buddhist authors.

[60] Montgomery Martin's *Eastern India*, Vol. i., pp. 406, 462, 494; Vol. ii., pp. 345, 348, 372, 460.

the Chirus, in his Supplementary Glossary, shows Buchanan's error, as he points out that the Chirus claim descent from the Great Serpent, which clearly proves them to be Dravidians and snake worshippers. That they ruled Behar to a late period is proved by Sir H. Elliot,[61] who mentions the great joy expressed by the emperor Sher Shah at the conquest, by his general Khawas Khan, of Muhurta the Chiru Zemindar of Behar. Their Raja still lives, or did so when I was in charge of the district in 1862, at Chainpur, in the Sasseram subdivision of the Shahabad district, at the foot of the northern encampment of the Rohtas hills, and the Rajas of the adjoining district of Pala mow, up to and after the time of our conquest, were Chirus. Sir H. Elliot states that they were the aborigines of Ghazipur, part of Gorakpur, the southern portion of Benares and Mirzapur and of Behar; but if they are, as he, I think, rightly says, the same tribe as the Sivira or Seorees (the Sahara of Ptolemy and the Sauvlras of Baudhayana[62]), they were anciently a much more widely extended tribe, as is shown by General Cunningham,[63] who identifies them with the Suari of Pliny, who places them next to the Monedes. The latter are evidently the Kolarian

[61] Eliot's *Supplementary Glossary*, s.v. Cheroo.

[62] *Baudhayana*, i. 2. 13. Bühler, in his note, calls them the inhabitants of the South-Western Panjab, but they certainly were among the early inhabitants of Chota Nagpur and Orissa. The tribe of Sauras is still found there, and the name of the Chota Nagpur country in Hiouen Tsiang is Kama Suvarna or that of the Suvarnas of mixed race. This shows that they were in his time and earlier powerful in that country.

[63] *Ancient Geography of India*, pp. 50, 109.

Mundas, while the Suars are not, as General Cunningham states, of the same race, but a Dravidian tribe who lived in close proximity to the Kolarian tribes. General Cunningham shows that this tribe extended through Central India to Rajputana, where there is a tribe of Surrias mentioned by Tod, who are probably the same as the Central Indian Suars or Sauras and the Behar Chirus, and Buchanan, or rather Montgomery Martin, who used Buchanan's papers, shows in the quotations above cited that the Sauri and Chirus once ruled the whole of Behar, and that their dominion extended as far north as Gorakpore.

Prasenajit and Bimbisaro between them ruled, with the exception of the territory of the Vaggians, the southern districts of Oude, those in the south-east of the north-western Provinces, with Behar and Western Bengal down to Orissa. Their neighbours to the west were in the north the Kuru Panchalas, and in the south Haihaibunsis, who as their name imports were also sons of the Snake. They ruled in Mandla, and according to family tradition in Ujain,[64] Bimbisaro of Magadha was in alliance with the kings of Kausambi and Ujain.

The Sakyas, the tribe to which the Buddha belonged, were an outlying tribe in the east of Kosala, on the Kohana river. Prasenajit seems to have exercised a sort of control over them and their allies and neighbours, the Koliyas; but the great

[64] According to an account of the Haihaihunsi kings and their dominions, prepared in 1579 A.D. by the Dewan of Raja Luchmon Sen, given to Mr Chisholm, Settlement Officer of Belaspore by the Dewan's descendants, the rule of the Haihaihunsi kings formerly extended as far west as Guzerat.

Vajjian or Vrijjian confederacy, consisting of nine tribes of Licchavis and nine tribes of Mallis,[65] whose capitals were the celebrated city of Vaisali in the Licchavi and Kusinagara in the Mallian country, were apparently independent of both the kings of Kosala and Magadha, though it seems to have been a chief object with them both to annex the territories lying nearest to their respective states, Prasenajit that of the Sakhyas and Mallians, and Bimbisaro that of the Licchavis. In pursuance of this policy, which was ultimately successful, Prasenajit married Vasabha,[66] the daughter of Mahanamo, a Sakhyan chief, and Mallika,[67] a Mallian maiden, while Bimbisaro married Chellana,[68] the daughter of Chetuka, chief of Vaisali, and the first cousin of Vardhamana, the great Jain teacher.

Both kingdoms and the Vajjian republic were populous, the people thriving and well-to-do, and the traders were very prosperous and influential. Their importance is shown by the powerful support given to the Buddha by the great banker Anathapinda, of Sravasti, the capital of Kosala, and the constant references made in the Jataka and other works to the rich merchants of Benares who traded with Orissa on the one

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[65] *Sacred Books of the East*, Vol. xxii. p. 266.

[66] Fausböll, *Jataka*, Vol. iv. pp. 143-153.

[67] Fausböll, *Jataka*, Vol. iii., p. 105. In this last account Mallika is derived from Malakaro, and she is said to be the daughter of a gardener, but the true derivation is given in the *Bhaddasala Jataka*, Vol. iv., pp. 143-153, in speaking of Mallika, the wife of Bhandulo, Prasenajit's commander-in-chief.

[68] *Sacred Books of the East*, Vol. xxii. p. xv.

side and the Western Sea on the other. We gain from Buddhist writings a much more intimate insight into the ethnology of the country than can be acquired from Sanskrit works with reference to the rest of India.[69] There are, as I shall proceed to show, very strong indications that the Vajjians, who were certainly the earliest settlers in the country, were of Kolarian race, who had lived there long before the arrival of the Dravidians and Aryans. We find in the advice given to the Vajjians[70] at the Sarandada temple by the Buddha when they were talking of the designs of Prasenajit and Bimbisaro on their country, that he told them among other things "to honour, esteem, and revere the Vajjian shrines in town and country, and not to allow the proper offerings and rites as formerly given and per formed to fall into desuetude." What these shrines were is clear from many places; thus it was in the "Makuta bandhana," the shrine of the Malli, that the Buddha was buried. It was in the sacred grove common to the Sakhyas and Kolyans that he is said to have been born, and the sacred grove of the Malli at Kusinagara in which he died. That these groves were the Kolarian Surnas or parts of the ancient forest left untouched for the residence of the forest deities there can be, I think, no doubt. In the account of the birth of the Buddha given in the Jataka,[71] which is the simplest and seemingly the oldest account, the grove is said to be "the grove of sal trees called Lumbini, between the two cities (of Kapila and Koli or Devadaha) used by the people of both

[69] Very probably a great deal more information than has been hitherto extracted on this subject might be gained from a critical and careful examination of the epics.

[70] *Sacred Books of the East*, Vol. xi., p. 4.

[71] Fausböll, *Jataka*, Vol. i. p. 52.

towns on festive occasions," and in the story of his death,[72] when he felt his end approaching, he left Pava for Kusinagara, the neighbouring capital of the Malli, saying to Ananda his beloved disciple, "Let us go to the Saia grove of the Mallis, the Upavattana of Kusinara," and directed on his arrival that the bench or slab which was apparently used by the chief of the Malli on great occasions should be placed for him between two sal-trees so that his head might lie to the north (Uttara-sisakam), as dead bodies among the Kolarian tribes are laid out. Mr Rhys Davids has kindly pointed out to me that Upavattana is interpreted by Böthlingk, on the authority of Hemachandra and Amarasinha, the first a Jain, and the second a Buddhist author, to mean "wrestling place." The sal-trees were the indigenous trees of the forest, and the fact of their being mentioned distinctively as the trees of these groves, is additional proof that they were the Sarnas of two towns to which they were attached, left by the Kolyans and Mallians who had first cleared the forest, and like Sarnas they were close to the Akra or open space where ceremonial and festive dances and popular games were held. The Buddha's mother, who was a native of Koliya, if she really visited the Sarna at the time of his birth, did so no doubt from a wish to place herself and child under the special protection of the local deities, and even if, as is most probable, she never went there at that time, the story was circulated to show that he was specially dedicated to the gods of his mother's race. As for the Sarna at Kusinara, it was evidently chosen by the Buddha and his followers for the dramatic scene of his death, because

[72] *Sacred Books of the East*, Vol. xi. p. 85.

of its importance among the Mallians, and well illustrates his advice to the Vajjians as to their native shrines.

Besides these two sacred groves, a third is mentioned, the Mahavana at Vaisali.[73]

Another proof of the hold that the worship of local deities living in special trees had obtained among all classes of people is shown by the sacred trees attached to the two great religious teachers, the Buddha and the Mahavira, the Jain. The Buddha or his followers took the Bo or Pipal tree, under which he had attained absolute knowledge of the truth, as his tree, and those of Mahavira the Asoka (Asoka Jonesii[74]) tree, a tree indigenous to Eastern Bengal, where the earliest Kolarian settlements were, as that under which he entered on the ascetic life. Emphasis is laid on the fact that the Buddha's pipal tree at Budh Gaya was an especially sacred tree by the story in the *Jatakas*[75] of the offering Sujata's maid Punna was taking to present to the god living in this especial tree when she found the Buddha sitting under it[88].

The Vajjian constitution is also essentially Kolarian. They chose their chiefs for life, and the Licchavis, at least, apparently frequently chose foreigners,[76] while foreign tribes like the Videhas were received as members of the community.

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[73] *Mahavagga*, vi. 30. 5; *Sacred Books of the East*, Vol. xi. p. 59.

[74] *Sacred books of the East*, Vol. xxii., p. 259.

[75] *Buddhist Birth Stories*, translated by Rhys Davids, pp. 91-94.

[76] Rockhill's *Life of Buddha*.

They managed their affairs by a council of elders,[77] and it was apparently as the chosen chief of the Licchavi tribes that Janaka of the Upanishads came to be called king of Videha.

A further very important question to be considered with reference to the population of the country is the position of the two Aryan tribes of the Sakhyas or Sakkos and the Vaidehas or Videhas. The legendary story of the Sakkos[78] states that they were descended from the King of Patala on the Indus and belonged to the Ikshvaku race. The four elder sons of the king had to leave the kingdom because he had promised the succession to the son of a younger wife. They left accompanied by their five sisters and settled in Kapila, which was made over to them by the celebrated Rishi or sage of that name. As they could find no wives of their own race in this remote country, they married their sisters, and continued ever afterwards to marry in their own clan, the only exception being as to marriages with the Koliyas. This was justified by the story that the eldest of the five sisters became a leper, and was shut up in a hut in the neighbouring forest. Here she was found by Rama, a prince of Benares, who had also been driven out as a leper, but had cured himself with forest herbs. He cured her too, married her and became the father of a numerous progeny. This story clearly points to the intermarriage between the first Sakkos and the chiefs of the tribes they found in possession of the country, and this seems to have been repeated so often that the two tribes became practically one, though they both retained the memory of

[77] *Sacred Books of the East*, Vol. xi. p. 3.

[78] *Sumangala-Vilasini*, Pali Text Society's edition, pp. 251-262.

their native origin. There is no further information as to the early history of the Sakkos, but they probably were Aryan or semi-Aryan remnants of the great Ikshvaku invasion, and their name, as well as that of the neighbouring city of Saketa, seems to have had some reference to the god Sakko, the name under which the Aryan god Indra was worshipped by the Pali peaking tribes. Perhaps the Sakkos may have been called by that name, as they, as a distinctively warrior tribe, worshipped Sakko, the warrior god, in contradistinction to the aboriginal tribes who worshipped the local deities. Certainly Sakko is continually named as the chief of the devas, in contradistinction to the Brahma or incorporeal angels, in the early Buddhist writings, and he is also placed quite apart from the Naga gods.

They probably belonged to a much earlier immigration than that of the Vaidehas, as they kept themselves as a race quite apart from the Brahmins; though there were many Brahmins living in their country,[79] they do not seem to have mixed with them as the Videhas did with their Brahmin neighbours, or in any way to have acknowledged their authority. The Buddha, in the *Brahmanadhammika Sutta*,[80] criticised the Brahmins very freely, speaking as a complete outsider, and giving an account of their history very similar to that I have now attempted to prove; there is no trace in any of the stories of his life of his having been brought up among ritualistic Brahmins, though he must have studied their philosophy very

[79] See long list of wealthy Brahmins living in the Sakya country in the Vasettha Sutta, *Sacred Books of the East*, vol x.; Sutta Nipata, p. 108.

[80] *Sutta Nipata*, pp. 47-52, sections 19-24.

deeply, as well as the solutions proposed, on the moral and religious questions that were agitating the thoughtful minds of the country, by the numerous Brahmin teachers, who, with their disciples, are mentioned as having been scattered through Kosala and Magadha.

The Sakkos seem to have lived in a sort of proud isolation, regarding themselves as something very much superior to all about them, and did not join themselves with other tribes except the Koliyans, or enter the Vajjian confederacy.[81] They were apparently looked upon by their neighbours as decayed nobility, with whom alliances were to be sought on account of the greatness of their ancestors. I do not see how[82] the story of the marriage of Vasabha, Mahanamo's daughter, with Prasenajit, can be otherwise explained. It was evidently exceedingly disliked by the Sakkos, though they were afraid to refuse, and the subsequent contempt shown by them to Vidadabha or Virudhaka, her son, led to their destruction by him when he came to the throne. The Buddha himself was obliged to admit that they deserved ail they got. The other Aryan colony in the Vajjian country was that of the Jnatrikas

[81] They are not mentioned among the Vajjians in the *Kalpa Sutra*, where the Vajjian tribes are said to be nine Licchavis and nine Mallikis (*Sacred Books of the East*, Vol. xxii. p. 266).

[82] Fausböll, *Jataka*, Vol. iv. Introduction to *Bhaddasala Jataka*, passim. I must say I do not believe that Vasabha was, as the story makes out, illegitimate. If she had been, Vidadabha would not, when the discovery was made, have succeeded to the throne. The story of the illegitimacy is evidently introduced to show the influence of the Buddha, who advised the king to acknowledge his son.

or Natikas,[83] known as the Videhas or Vaidehas, the latter name probably meaning the foreigners,[84] who were received into the Vajjian confederacy as one of the Licchavi tribes. They appear to have been the descendants of Mathava, the Videha, and his followers, who is said in the *Satapatha Brahmana*[85] to have civilized the country east of the Sudanira or Gunduk with the help of his family priest, Gotama Rahugama, and the sacred fire (Agni Vaisvanara) of the Aryans. They came into the country when the ritualistic system was fully developed, and always, as is shown by the relations between them and the Brahmins in the Upanishads, and between the Brahmins and the Jains, remained subject to Brahmin influence. This is further shown by the strange story of the birth of Vardhamana, after wards the Mahavira, the Jain, who was the son of Siddharta, a Videhan chief, but is represented as the son of a Brahmin.[86] They joined cordially with their neighbours, and became very powerful in the

[83] *Sacred Books of the East*, Vol. xxii. Introduction.

[84] Or, like the name Vaikama, meaning of two races, it may mean the people of two countries, and may imply an alliance between the immigrant Aryans and the aboriginal inhabitants. The account of Vaisali, given in the Dulva, quoted in Rockhill's *Life of Buddha*, p. 62, seems to favour the latter view. The people living in the three districts of the town could intermarry, but the people of the first district could marry only in their own district, those of the second in the first and second, and those of the third in all three.

[85] *Satapatha Brahmana*, *Sacred Books of the East*, Vol. xii., p. 105.

[86] *Sacred Books of the East*, Vol. xxii.; *Kalpa Sutra*, pp. 218-229.

union. They apparently did not object to marriages with other tribes, as the Sakkos did, and it is probably for this reason they are said by Manu[87] to have lost their caste. The marriage of Bimbisaro with Chellana, Vardhamana's first cousin, seems to have been approved by her parents. But early Buddhist history, besides giving us information as to the land of the Kosalas and Videhas, throws great light on the early history of Magadha. The rule of the Naga race seems to have been thoroughly consolidated in that kingdom, for Sesunaga, the first king who retired from Benares, and came to Rajagriha in Magadha, was the great-great-grandfather of Bimbisaro, and judging from the great prominence given to the Snake gods in all early Buddhist writing and sculptures, Brahmin influence seems to have been far less strong than in the neighbouring country of Kosala Videha, where the Brahmins seem to have found a more congenial home among the easy-going Kolarian tribes than among the sterner Dravidians. The protection of so powerful a monarch as Bimbisaro seems to have been one of the chief causes of the success of the religions revolution caused by the Buddha's teaching. Bimbisaro seems after a little while to have somewhat relaxed his zeal for these doctrines, and to have inclined to his relation, Mahavira, who lived for some years in Rajagriha, apparently while the Buddha was absent at Sravasti, Prasenajit's capital, and Bimbisaro's son, Ajatasattu, first favoured the Jains and Buddhist heretics under Devadatta, but afterwards extended his protection to the Buddha and his disciples, who from henceforth seem to have been protected by the successive

[87] *Manu*, x. 17.

kings of Magadha, and from their monastery of Nalanda, near the capital, to have gone forth to convert India.

Everything was favourable to their progress, the public mind was everywhere stirred by anxiety on religious questions. The one question every one was anxious to solve was, where are we going in the future, and what will be our future fate after death? Every one accepted the immortality of the soul as an axiom, and also believed that men must be reborn after death. How to escape from rebirth in a lower state, or to reach a higher stage of existence in the next world, was the problem. The Brahmins prescribed sacrifices to save the souls of ancestors, and both Brahmin, Jain, and other ascetics said that by penances and austerities men could raise themselves to a level with the gods, and be freed from the danger of rebirth in a lower state. The Buddha, on the other hand, in a spirit of stern common sense, which must have been very attractive to the practical minds of his Dravidian hearers, said: The only way for a man to release himself from the chain of existence with its fatal consequences is by his own efforts. He, and he alone, can subdue the desires which are the causes of changes of existence, and transform himself from a sinful to a sinless being[89], and when once that end is attained and his nature is absolutely purified and denuded of all desire for changes, the law of rebirth and compensation in a future life for evil deeds and mistakes in the past ceases to affect him. This manly creed evidently gained largely increasing numbers of followers, and its progress was watched no doubt carefully by the politicians. They finally in the time of Asoka, found Buddhism so popular as to make it a wise political step to proclaim it as the state religion of the vast Mauriyan empire. That empire, as I

have endeavoured to show, had been built up by the gradual assimilation of the different people in habiting the country, by using the best of the national laws and customs of the component races to perfect the methods of government, and by adapting such laws and customs to gradually increasing areas.

[1] Nicholas Goodrick-Clarke, *Black Sun: Aryan Cults, Esoteric Nazism, and the Politics of Identity*, New York and London: New York University Press, 2003, p. 65.

[2] Julien Freund, "Prolégomènes à une étude scientifique du fascisme", *Nouvelle École*, n° 53-54 (March 2003), p. 64.

[3] Marcos Ghio, "La superación del racismo: Evola y Günther", *En la era del paria*, Ediciones Heracles, 2007, pp. 103-117.

[4] H. T. Hansen, "Julius Evola's Political Endeavors", Introduction to *Men Among The Ruins*, Rochester, Vt.: Inner Traditions/Bear & Company, 2002, p. 60.

[5] Giovanni Monastra, "Julius Evola, des théories de la race à la recherche d'une anthropologie aristocratique", *Nouvelle École*, 47 (1995), pp. 43-57.

[6] Franco Giorgio Freda, *I lupi azzurri. Documenti del Fronte Nazionale*, Padova: Edizioni di Ar, 2000, p. 15.

[7] See, on the influence of Vacher de Lapouge on his German colleagues, Jennifer Michael Hecht, "Vacher de Lapouge and the Rise of Nazi Science", *Journal of the History of Ideas*, Vol. 61, n° 2 (April 2000), pp. 285-304, University of Pennsylvania Press, which, while being concerned with evidencing all that German theoreticians of race of the early twentieth century obviously owed to the strictly scientific approach of race of the French anthropologist, provides a most reductionist image of their achievements, in particular that of Günther.

[8] Claude-Olivier Doron, "Race and Genealogy. Buffon and the Formation of the Concept of 'Race'", *Humana.Mente: Journal of Philosophical Studies*, 22, (2012) [pp. 75–109], p. 78.

[9] Ludwig Woltmann, "Die biologischen Grundlagen der Soziologie", *PAR*, n° 3 (1904-1905), pp. 478-9 [Leipzig, 1904], quoted in Marco Schütz, "Socialisme 'darwinien' et

anthropologie raciale chez Ludwig Woltmann", *Mil neuf cent*, n° 18 (2000), "*Eugénisme et socialisme*" [pp. 109-136], p. 124.

[10] Quoted in Richard Weikart, *From Darwin to Hitler: Evolutionary Ethics, Eugenics and Racism in Germany*, Palgrave Macmillan, 2004, p. 120. This book has been widely criticised for presenting "an image of Darwinism at once both too narrow and too broad" (Andrew Zimmerman, "Richard Weikart. From Darwin to Hitler", *American Historical Review*, Vol. 110, n° 2 (April 2005), pp. 566–7.

[11] Jennifer Michael Hecht, "Vacher de Lapouge and the Rise of Nazi Science", *Journal of the History of Ideas*, Vol. 61, n° 2 (April 2000) [pp. 285-304], p. 292.

[12] Richard Weikart, "The Impact of Social Darwinism on Anti-Semitic Ideology in Germany and Austria, 1860-1945", in Geoffrey Cantor, Marc Swetlitz (eds.), *Jewish Tradition and the Challenge of Darwinism*, Chicago and London: The University of Chicago Press, 2006, p. 120.

[13] Julius Evola, *Il Mito del Sangue*, Milan: Ulrico Hopeli, 1942, pp. 53-4.

[14] Richard Weikart, *op. cit.*, p. 106.

[15] Marco Schütz, *op. cit.*, p. 122.

[16] Petra Gehring, "Inwertsetzung der Gattung: Zur Kommerzialisierung der Fortpflanzungsmedizin", in Jochen Taupitz (ed.), *Kommerzialisierung des menschlichen Körpers*, Berlin, Heidelberg: Springer, 2007, p. 61, note 8. Schallmayer labelled eugenics "*biologische Politik*".

[17] In Plötz, Darwinism, which rarely appeared in its "pure state" in any of the German authors who flirted with it, is originally, some would say paradoxically, combined with humanitarianism. "The major thrust of Ploetz's argument recalls Darwin's personal dilemma in the *Descent of Man*: how can human beings reconcile the inevitable conflict between the humanitarian ideals and practices of the noblest part of our nature, with the interest of the race, whose biological

efficiency is impaired by those very ideals and practices. Translated into concrete economic and political terms, Ploetz viewed the problem as follows: should the state, indeed could the state, continue to expand the social net and regulate various aspects of economic life in order to lessen the hardships of the weak and economically underprivileged, at the risk of undermining the overall biological fitness of its citizens? Would not social legislation providing for health, accident, and old-age insurance invariably lead to an increase in the number of unfit, perhaps at the expense of the fittest members of society? For Ploetz, the conflict between humanitarian instincts and biological imperatives was simple; the solution, however, was less so. Ploetz's initial answer to the dilemma, as spelled out in his book, involved a form of germ-plasm selection. This germ-plasm selection, however, would not be indirect—the result of eugenic practices whereby only the fit were encouraged to reproduce—but rather direct: all married couples would be asked to select only the most superior of their germ cells for fertilization. Once the laws of heredity were more exactly understood, couples could exploit this knowledge with an eye toward preventing the transmission of so-called inferior variations. As Ploetz himself pointed out, 'the more we can prevent the production of inferior variations, the less we need the struggle for existence to eliminate them.' If couples could ensure that their offspring were their genetic superiors, the capitalist system as a form of selection would be superfluous; social legislation or even socialism could be introduced without fear of any long-term biological damage. In such a manner, Ploetz maintained, the goals of humanity could be reconciled with the interest of the race." (Sheila Faith Weiss, *Race Hygiene and National Efficiency: The Eugenics of Wilhelm Schallmayer*, Berkeley, CA: University of California Press, pp. 105-6). Despite many affirmations to the contrary, by scholars who tend to force the texts (see, for example, Geoffrey Cantor,

Marc Swetlitz (eds.), *Jewish Tradition and the Challenge of Darwinism,* Chicago and London: University of Chicago Press, 2006), Darwinism in its "pure state" was not precisely welcome in Germany; and, when it was espoused, it was *à l'allemande*: Plötz, who, like many German racists in the early twentieth century, "had a youthful fascination for Darwinism" (A. E. Samaan, *From a Race of Masters to a Master Race: 1948 to 1848*, p. 541), took so many liberties with its postulates, that Max Weber did not shrink back to refer to his theories as "confused racial mysticism" (Robert N. Proctor, *Value-free Science?: Purity and Power in Modern Knowledge*, Cambridge, MS, London, England: Harvard University Press, 1991, p. 110). The definition of materialism of Heinrich Claß, the president of the Pan-German League, as "specifically un-German" is reflective of the attitude towards Darwinism in these circles (Alfred Kelly, *The Descent of Darwin: The Popularization of Darwinism in Germany, 1860-1914*, University Press of North Carolina, 1981, p. 109). "Writing in the *Zeitschrift* after it became a Party organ in 1937, Günther Hecht (1902-1945), an official of the Party's Department of Race Politics (*Rassenpolitischen Amt der NSDAP*) and member of the Zoological Institute in Berlin, explicitly rejected the idea (*grundsätzlich abgelehnt*) that the materialistic theories of Darwin and especially Haeckel had anything to do with the '*völkisch*-biological position of National Socialism.' This rejection had already been sealed two years earlier when the Saxon ministries of libraries and bookstores banned all material inappropriate for 'National Socialist formation and education in the Third Reich.' Among the works to be expunged were those by 'traitors,' such as Albert Einstein; those by 'liberal democrats,' such as Heinrich Mann; literature by 'all Jewish authors no matter what their sphere'; and materials by individuals advocating 'the superficial scientific enlightenment of a primitive Darwinism and monism,' such as Ernst Haeckel. It is quite

clear that Darwinian evolutionary theory held no special place within the community of biologists supportive of National Socialism. Rather, biologists and philosophers most closely identified with the goals of the Nazi party and officials in that party utterly rejected Darwinian theory, especially as advanced by Darwin's disciple Ernst Haeckel. Weikart and others have found the poison within the tempting apple of Darwinian theory to be its materialism, the feature that, according to Weikart, led to the pernicious morality of Hitler and his Nazi biologists. But leading Nazi biological theorists, as has just been shown, not only rejected Darwinism but they did so precisely because of its supposed materialism. Could there be anything left of the claim that Hitler derived his racial attitudes from Darwinian theory?" (Robert J. Richards, *Was Hitler a Darwinian?*, Chicago and London: University of Chicago Press, pp. 239-40).

[18] Geoffrey Cantor, Marc Swetlitz (eds.), *op. cit.*, p. 105. Plötz actually coined the term *Rassenhygiene* (Alison Bashford, Phillipa Levine, *Introduction: "Eugenics and the Modern World*", in *id*. (eds.), *The Oxford Handbook of the History of Eugenics*. Oxford: Oxford University Press, 2010, p. 15; Heike Petermann, "„Diese Bezeichnung kann nicht als glücklich bezeichnet werden". Ein Beitrag zum Verständnis von „Eugenik" und „Rassenhygiene" bei Biologen und Medizinern Anfang des 20. Jahrhunderts", in Rainer Mackensen, Jürgen Reulecke (eds.), *Das Konstrukt „Bevölkerung" vor, im und nach dem „Dritten Reich"*, VS, 2005, p. 445). He explained it in *Die Tüchtigkeit unserer Rasse und der Schutz der Schwächen* (*The Fitness of our Race and the Protection of the Weak*) (1895). Additionally, he is to be credited for having "defined and fleshed out the so-called race hygiene-social policy problem" (Sheila Faith Weiss, *op. cit.*, p. 104), that is, that of "the relationship between biological efficiency, the social question, and social policy" (*ibid.*).

[19] Sheila Faith Weiss, *op. cit.*, p. 101.

[20] *Ibid.*, p. 102; see also, still about their disagreements on the race issue, Richard Weikart, *From Darwin*…, p. 118-9; Paul Weindling, "Racial Expertise and German Eugenic Strategies for Southeastern Europe", in Christian Promitzer, Sevasti Troumpeta, Marius Turda (eds.). *Health, Hygiene, and Eugenics in Southeastern Europe to 1945*, Budapest and New York: CEU Press, 2011.

[21] The strong contentions between Schallmayer and Sozialanthropolgie may ultimately be brought back to a difference in world-view. Unlike Woltmann, the former never distanced himself from the socialist thinkers he had found so stimulating in his youth (Sheila Faith Weiss, *op. cit.*, p. 40), only to later fall under the spell of the best seller by Edward Bellamy (1850-1898), *Looking Backward: A Utopian Novel* (1888), whose plot revolves around the assumption that only a society managed by machines can ensure equality and improvement in the human condition. "Scientific socialism (was) a response to the excesses of individualism as perceived by nineteenth-century social reformers. Why, they asked, should the technical specifications necessary for perfected government be left to human will and idiosyncrasies? Can we not leave technical matters to machines, or at least to governments that function like machines?" (Andrew Wood, "Key Concepts in *Looking Backward*", https://www.sjsu.edu/faculty/wooda/s149/149syllabus6bellamy.html). "Through a policy of rational selection Schallmayer thought to create the kind of meritocratic state envisioned by Bellamy" (Sheila Faith Weiss, *op. cit.*, p. 63); through a policy of rational selection carried out, under the all-pervasive authority of doctors, in a totalitarian state where these, that is, those who were able to place regard for the social consequences of inherited psychiatric illnesses above the welfare of individual patients, were to be substituted for Plato's philosophers (Paul Weindling, *Health, Race and German Politics between National Unification and Nazism,*

1870–1945, Cambridge, U.K.: Cambridge University Press, 1993, p. 86); to Schallmayer, and, in *that* respect, he can hardly be proved wrong, these "rare pearls", remained to be found. Each citizen would have to carry a health passport, to be kept up to date with a yearly medical inspection (Paul Weindling, "Conceptualizing eugenics and racial hygiene as public health theory and practice", in Johannes Kananen, Sophy Bergenheim, Merle Wessel (eds.), *Conceptualising Public Health: Historical and Contemporary Struggles over Key Concepts*, Routledge, 2018) and compulsory medical tribunals to be set. The policies recently implemented by the vast majority of governments in the name of "public health" (for an introduction to the Foucauldian concept of "biopolitics", see Michael Laurence, "Biopolitics and State Regulation of Human Life", Last Modified April 2016 https://www.oxfordbibliographies.com/view/document/obo-9780199756223/obo-9780199756223-0170.xml ; for an in-depth study, see Marina Basu, "Biopolitics or the legislation of life: a Foucauldian analysis", LSU Digital Commons, LSU Master's Theses, Louisiana State University and Agricultural and Mechanical College, 2006) as a result of the current artificially engineered pandemic conditions would tend to show that such medical technocracy/algocracy is less arcadian than previously thought.

[22] Sheila Faith Weiss, *op. cit.*, p. 102.

[23] Julius Evola, *Il Mito del Sangue*, Milan: Ulrico Hoepli, 1942, p. 91.

[24] *Ibid.*, p. 90-1.

[25] Léon Poliakov, *The Aryan Myth: A History of Racist and Nationalist Ideas in Europe*, translated by Edmund Howard, New York: Basic Books, 1974, quoted in Stuart K. Hayashi, *Hunting Down Social Darwinism: Will This Canard Go Extinct?*, Lanham, MD: Lexington Books, 2015, p. 138.

[26] Jon Røyne Kyllingstad, *Measuring the Master Race Physical Anthropology in Norway, 1890-1945*, Cambridge, UK: OpenBook Publishers, 2014, p. 110.

[27] *Ibid*., p. 111.

[28] Amit Varshizky, "Between Science and Metaphysics: Fritz Lenz and Racial Anthropology in Interwar Germany", *Intellectual History Review*, Vol. 27, n° 2 (2017) [pp. 247-72] p. 251. On the "value free science" debate in Germany, where this notion was popularised by Max Weber, see Robert N. Proctor, *Value-free Science?: Purity and Power in Modern Knowledge*, especially chap. 8: "The Social Context of German Social Science".

[29] *Ibid*., p. 25.

[30] In keeping with Evola's warning that biological racism was not only insufficient, but also detrimental to the cause of racism, Lenz stated: "The recognition that race is the substratum of all civilization must not, however, lead anyone to feel that membership to a superior race is a sort of comfortable couch on which he can go to sleep. For that reason I must not conclude my account of the mental peculiarities of the races without expressly insisting that the biological heritage of the mind is no more imperishable than the biological heritage of the body. If we continue to squander that biological mental heritage as we have been squandering it during the last few decades, it will not be many generations before we cease to be the superiors of the Mongols. Our ethnological studies must lead us not to arrogance but to action—to eugenics" (Alison Bashford, Philippa Levine (eds.), *op. cit.*, p. 67). As far as the Jewish question is concerned, he held views that would not have been disowned by Evola either, when, in "Über Wege und Irrwege rassenkundlicher Untersuchungen" (*Zeitschrift für Morphologie und Anthropologie*, Vol. 39, n° 3 [1941], pp. 385-413), published as the Italian author was in the process of

formulating his doctrine of race, he stated: "To evaluate a man, racial origin (*die abstammungsmäßige Herkunft*) is more important than outer characteristics. A blond Jew is still a Jew. Yes, there are Jews who have the physical characteristics of the Nordic race and yet are spiritually Jewish. The legislation of the National-Socialist State therefore rightly defines a Jew not by outer racial characteristics, but by descent."

[31] Eugen Fischer, "Racial Origin And Earliest Racial History Of The Hebrews", in Eugen Fischer and Otmar Freiherr Von Verschuer, *The Racial Biology of the Jews: And The Racial Origin and Earliest Racial History of the Hebrews*, Sandycroft Publications, 2019 ("Rassenentstehung und älteste Rassengeschichte der Hebräer", in *Forschungen zur Judenfrage*, Vol. 3 (1938), pp. 121-36; "Rassenbiologie der Juden", *Forschungen zur Judenfrage*, Vol. 3, (1938) pp. 137-51). This definition he drew from his teacher, the German ethnologist Ernst Große (1862-1927): "a larger group of people who are bound together and separated from other such groups by the hereditary common possession of a certain innate physical and mental/spiritual habitus" ("eine größere Gruppe von Menschen, welche durch den hereditären Gemeinbesitz eines bestimmten angeborenen körperlichen und geistigen Habitus untereinander verbunden und von anderen derartigen Gruppen getrennt sind" (quoted in Heike Petermann, "Die Vorstellungen der Rassenhygieniker und das Bevölkerungsprogramm im „Dritten Reich", in Rainer Mackensen, Jürgen Reuleck (eds.), *Das Konstrukt „Bevölkerung" vor, im und nach dem „Dritten Reich"*, Wiesbaden: VS, 2005, p. 452.

[32] Emmanuel Faye, *Heidegger. The Introduction of Nazism into Philosophy in Light of the Unpublished Seminars of 1933-1935*, New Haven, London: Yale University Press, 2009, p. 180.

[33] Amit Varshizky, *op. cit.*, p. 251.

[34] "During the 1920s, the 'Deutsche Gesellschaft für Blutgruppenforschung' ('German Society for Blood Group Science') (DGB) conducted several studies which apparently showed that blood A and B properties were associated with differences in physical and mental properties at the individual as well as the population level" (Hans Erik Heier, "Blood, ideology, science and the birth of the ISBT", (16 November 2019), *ISBT Science Series*, https://doi.org/10.1111/voxs.12539).

[35] Bernhard vom Brocke, *Bevölkerungswissenschaft – quo vadis? Möglichkeiten und Probleme einer Geschichte der Bevölkerungswissenschaft in Deutschland*, Opladen: Leske + Budrich, 1998, p. 429; in 1931, Lenz commented ("Die Stellung des Nationalsozialismus zur Rassenhygiene", *Archiv für Rassen- und Gesellschafts-biologie*, Vol. 25 (1931) [pp. 300-8], p. 301): "At any rate, he [Hitler] adopted the essential ideas of racial hygiene and their meaning with great mental receptivity and energy, while most academic authorities are still rather uncomprehending of these questions."

[36] On a professional-biographical note, Fritz Lenz was one of the early founders of the *Ring der Norda*, a society which was later came to be the central organization for the Nordic movement known as the *Nordischer Ring* (Amit Varshizky, *op. cit.*, p. 253). He was named Germany's first professor of racial hygiene at the University of Munich in 1923, and, while he had not joined the NSDAP yet, appointed as director of the Institute for Racial Hygiene at the University of Berlin in 1933, where, in October, he became director of the Department of Eugenics in the Kaiser Wilhelm Institute for Anthropology, Human Heredity and Eugenics. He was deeply involved with eugenics and sterilisation programs across the 1930s and even advised the SS about criteria for the selection of officers. Between 1913 and 1933, he edited the influential periodical *Archiv für Rassen- und Gesellschaftsbiologie*, founded by Plötz in 1904 (Amit

Varshizky, *op. cit.*, p. 253). It may be noted in passing that he attacked Spengler for his ignorance of racial biology in an article entitled "Oswald Spenglers 'Untergang des Abendlandes' im Lichte der Rassenhygiene", *Archiv für Rassen- und Gesellschafts-biologie*, Vol. 17 (1925-6), pp. 289-309.

[37] See Robert N. Proctor, *Racial Hygiene: Medicine Under the Nazis*, Cambridge, Ms, London, UK: Harvard University Press, 1988, p. 49.

[38] Sheila Faith Weiss, "The Race Hygiene Movement in Germany (1904-1945)", in Mark B. Adams, *The Wellborn Science: Eugenics in Germany, France, Brazil, and Russia*, New York and Oxford: Oxford University Press, 1990, pp. 30-1; Fritz Lenz, "Die geistigen Rassenunterschiede", in Erwin Baur, Eugen Fischer, Fritz Lenz, *Menschliche Erblehre*, 4th ed., Vol. 1, Munich: Lehmann, 1936.

[39] Barry Cooper, *Beginning the Quest: Law and Politics in the Early Work of Eric Voegelin*, Columbia and London: University of Missouri Press, 2009, p. 145 (see Fritz Lenz, "Rassenlehre ist erblehre", *Völkischer Beobachter*, 20 February 1934). To him, "race was the ultimate principle of value" (quoted in Robert N. Proctor, *op. cit.*, p. 48).

[40] Erwin Baur, Eugen Fischer, Fritz Lenz, *op. cit.*, p. 661, p. 713, quoted in Amit Varshizky, *op. cit.*, p. 253.

[41] Marius Turda, Paul Weindling (eds.), *"Blood and Homeland": Eugenics and Racial Nationalism in Central and Southeast Europe, 1900-1940: A Historiographic Overview*, Budapest: CEU Press, 2007, p. 23.

[42] *Ibid*.

[43] Amit Varshizky, *op. cit.*, p. 254-5.

[44] Quoted in Amit Varshizky, *op. cit.*, p. 260.

[45] Amit Varshizky, *op. cit.*, "Abstract"; see also, on Lenz' "metaphysics of race", Eric Voegelin, *The Collected Works of*

Erich Voegelin, Vol. 2: *Race and State*, Baton Rouge, London: Louisiana State University Press, 1987, p. 71 and sqq.

[46] Hans F. K. Günther was always unambiguously supported by Hitler. "When the leading Nordic racial theorist Hans F. K. Günther strode to the podium to deliver his inaugural address as professor of social anthropology at the University of Jena in 1930, his audience included none other than Adolf Hitler, a true comrade in racial ideology. The event was so important to the Nazis that Hermann Göring showed up, too, but only for the dinner celebration after the lecture […] Imbuing his fellow Germans with Günther's Nordic racism was a high priority with Hitler, and indeed he and his party were instrumental in placing Günther in his professorship. Earlier in 1930 the Nazis had formed a coalition cabinet in the German state of Thuringia with the Nazi leader Wilhelm Frick as Minister of Education. In February 1930 Hitler wrote to an unknown correspondent that one of Frick's first responsibilities would be to establish a chair in racial studies (*Rassenkunde*) at the University of Jena. He hoped Günther would occupy the new position. Frick carried out the Führer's will, appointing Günther over the objections of the faculty. In 1935 the Nazis would elevate Günther even further by appointing him professor of social anthropology at the prestigious University of Berlin" (Richard Weikart, *Hitler's Ethic. The Nazi Pursuit of Evolutionary Progress*, Palgrave Macmillan, 2009, p. 55; Hitler owned six books by Günther, four of which were different editions of *Rassenkunde des deutschen Volkes* (Timothy Ryback, *Hitler's Private Library: The Books that Shaped His Life*, New York: Knopf, 2008, p. 110).

[47] "Unter einer Rasse versteht die Anthropologie eine größere Gruppe von Menschen, welche durch den hereditären Gemeinbesitz eines bestimmten angeborenen körperlichen und geistigen Habitus untereinander verbunden und von anderen derartigen Gruppen getrennt sind" (Hans F. K.

Günther, *Rassenkunde des deutschen Volkes*, Munich: J. F. Lehmann, 1928, p. 15): "Anthropology understands race as a larger group of people who are bound together and separated from other such groups by the common hereditary possession of a certain innate physical and spiritual/mental/intellectual habitus."
"Günther, Evola (*op. cit.*, pp. 123-4) goes on, acknowledges, however, that such a group, i.e. a closed group whose members have the same religion, language and nationality, is extremely rare in practice and in history and that, therefore, 'the science of race regrets to have to declare that the overwhelming majority of Europeans are only bastards." However, he does not doubt that pure types remain here and there, to the point of being able to reconstitute primary racial groups with characters that are not hypothetical, but sufficiently positive"; after exposing Günther's racial typology, Evola adds: "From the point of view of race theory, in general, Günther fully accepts the idea of the persistence and autonomy of racial traits, which is that of Mendelianism and genetic racism. For him, there are no 'hybrid races' as such. In his view, it is even excluded that crossbreeding between two or more races could produce a truly new race. The product of the crossing will simply be a compound, in which the hereditary characteristics of the breeds which, more or less dominant or recessive, enter into its constitution, will be preserved, without however ever going beyond the limit of the variations inherent in the original types. 'Even when two races have crossed, to the point where there is no longer any pure type in either, the result will be a people that shows a confused combination of all characteristics: in the same man, the size proper to one race will unite with the cranial form of another, the main skin colour of one, with the colour of the eyes of the other and so on; the same goes for psychic characteristics. The crossbreeding can thus create new combinations, without the former heredity disappearing. At

most, selection and elimination can occur: special circumstances may facilitate the appearance and predominance of a certain group of characteristics and repress others in the compound, so that as long as these circumstances persist, a relatively stable special combination will remain, which may give the impression that it is a new type. Only after these circumstances disappear the repressed characteristics reappear, the apparently new type decomposes, and the characteristics of all the breeds which gave rise to the mixture reappear. In any case, every race has a determined ideal of beauty, which would be altered by any crossbreeding, as would also be the moral sensibility which also corresponds to each blood.

"On that basis, Günther finds absurd the idea that a kind of single European breed can be achieved in Europe by means of a general mixture. More precisely, he considers it impossible to achieve this result for the German people: "Most Germans" he says [in fact, he says "most people", "meisten Menschen", *Kleine Rassenkunde des deutschen Volkes*, 1933, p. 47; this is not the only error in the translation of this sentence by Evola], "are not the result of crossbreedings between two parents who were each racially pure, but of crossbreeding between hybrids and often hybrids of not two but several races". Nothing creative could come from this mixture. For Günther, it is certain that Nordic blood contains all superiority in itself. Taking up a formula that has been repeated over and over again since de Gobineau, he writes: "The power and prestige of a people, its spiritual creations, its greatness and its decline are closely linked to its racial element. When the creative race, the Nordic race, dies out, greatness and creative force also disappears. It follows logically that the purity of race and the fecundity of the Nordic man in a predominantly Nordic people is his most precious possession". Therefore, as far as Germany is concerned, "the consistent, authentic and creative development of the values

of German life is only possible by virtue of the blood and spirit of the Nordic race". He sees a serious threat to European civilisation in the fact that the birth rate is currently decreasing from south to north, from west to east, and is contributing to the irruption of new streams of non-Nordic blood from Southern and Eastern countries into Northern countries, which, moreover, are already racially undermined, both physically and morally, by the deleterious conditions of modern civilisation. "Beyond the threat of this decline, a new renaissance can only take place if the Nordic blood, to which all Indo-Germanic people are indebted for their historical greatness, is strengthened once again and the Nordic people once again become numerous, prolific and dominant". "We therefore need a vision of the world characterised above all by a willingness to awaken a sense of responsibility for all things blood-related". Hence the revival of the selectionist theories of Vacher de Lapouge and the shift towards the measures of defence and "race hygiene" which were first taken by National Socialism" (*ibid.*, p. 140-5).

[48] Julius Evola, *op. cit.*, p. 156.

[49] Julius Evola, *Il Mito del Sangue*, Milan: Ulrico Hoepli, 1937. "Only in his last writings, especially in the one dedicated to the religiousness of the Nordic race, Evola went on to admit half-heartedly, does Günther seem to have risen to a somewhat broader horizon" (*ibid.*).

[50] "They [National-Socialists] treat, the editor of Voegelin's *Race and State* orates (p. xvi), as if he had re-discovered America, the interrelationship between body, mind and soul in a pseudo-scientific manner"; "there is compelling evidence, Erich Ehrenreich ("Otmar von Verschuer and the 'scientific' legitimization of Nazi anti-Jewish policy," *Holocaust and Genocide Studies* 21(2) (2007), [pp. 55–72], p. 56), raises the level of play, as if he had discovered a new planet, in claiming that "the theories that proponents used to rationalize Nazi racial, and especially anti-Jewish, policies were clearly not

'scientific' in any meaningful sense, even as the term was then understood". Retrospectively, Walter Groß brought both of them back to Earth, making it clear that "the awakening of racial-*völkish* thinking was not a result of scientific discoveries; and biology and anthropology in recent decades cannot claim to have been the awakeners of the new ideological movement" (quoted in Amit Varshizky, *op. cit.*, p. 248); more or less along the same lines, Alfred Rosenberg defined National-Socialist racial thought as a "meta-biology" and stated that "the life of race, of a *Volk*, is not a philosophically logical development, nor even a process which unfolds in terms of natural law. It is a formation of a mystical synthesis, of an activity of the soul [*Seelenbetätigung*], which cannot be explained by rational deduction nor made intelligible through analysis of cause and effect" (quoted in *ibid.*).

[51] Amit Varshizky, *op. cit.*, p. 248.

[52] H. F. K. Günther, *Rassenkunde des Deutschen Volkes*, Munich: J. F. Lehmann, 1923, p. 427 [1928, p. 423], quoted in Amit Varshizky, *op. cit.*, p. 248.

[53] *Rassenkunde des Deutschen Volkes* was republished at least nine times between 1923 and 1939 (Munich: J. F. Lehmanns Verlag). Since we have not been able to consult all these editions, all we can certify is that the two passages concerned ("biology as an autonomous science can never become a fertile ground for a *Weltanschauung*", "all those 'biological' and 'biologistic world-views that are especially foregrounded nowadays in current research on race [and] damage the Germanic rebirth") were no longer found in the 1939 edition.

[54] Richard T. Gray, *About Face: German Physiognomic Thought from Lavater to Auschwitz*, Detroit: Wayne State University Press, 2004, p. 244.

[55] *Ibid.*

[56] *Ibid.*, p. 242; on Clauß' use of Husserl's phenomenological method as the basis of his own research procedure, see *ibid.*,

p. 302 and sqq.

[57] *Ibid*., p. 244. "The only thing that threatens this 'permanence', of course, is racial intermixture, only under the condition that race retains its 'purity,' that it is not infiltrated or diluted by 'foreign' blood, can the constant propagation of the same be guaranteed. Günther's theory, in other words, recognizes neither internal mutations nor external influences, other than the introduction of 'foreign' blood. A race can, so to speak, step out of history and achieve a state of absolute constancy, without decline and degeneration, but also without progression and improvement (such improvement is not necessary for the Nordic race, since for Günther it embodies near perfection!)" (*ibid*., pp. 243-4). The following statement by the German statesman, philosopher and pedagogue Friedrich Alfred Beck (1899-1985) is clearly and plainly derived from Günther: "German Germanicness is a metaphysical form of character, derived from a Nordic racial essence, which reveals itself in a creative power based on a heroic attitude located in the personality as the unique representation of the racist [*völkisch*] organic existence" (Lucia Staiano-Daniels, "The Melancholy of the Thinking Racist. India and the Ambiguities of Race in the Work of Hans F. K. Günther", in Joanne Miyang Cho, Eric Kurlander, Douglas T. McGetchin (eds.), *Transcultural Encounters between Germany and India: Kindred Spirits in the, 19th and 20th Centuries*, Chap. 12, note 10; incidentally, it may be wondered to what extent Evola's statement that "'pure race' […] should not be considered as the object of a mere descriptive observation, as something that is already there and that it is only a matter of protecting, nor is it worth reconstructing it with abstract characteristics, almost as an object of a natural history museum. Rather, it appears as a *terminus ad quem*, that is, as a task, as the final goal of an active, creative, biological […]" may be indebted to Günther's motto: "Race is not a given, but a task" ["Rasse ist

[uns] nicht gegeben, sondern aufgegeben" (quoted in Peter Schwandt, *Hans F. K. Günther: Porträt, Entwicklung und Wirken des rassistisch-nordischen Denkens*, VDM Verlag Dr. Müller, 2008, p. 99), which can be traced in turn to Chamberlain (see Barbara Zehnpfennig, *Hitlers Mein Kampf: eine Interpretation*, Fink, 2000, p. 98).

[58] Peter Davies, *Myth, Matriarchy and Modernity: Johann Jakob Bachofen in German Culture*, Berlin, New York: De Gruyter, 2010, p. 88.

[59] *Ibid*.

[60] *Ibid*.

[61] Egbert Klautke, "German 'Race Psychology' and its Implementation in Central Europe: Egon von Eickstedt and Rudolf Hippius", in Marius Turda, Paul Weindling (eds.), *op. cit.*, pp. 25-6.

[62] *Ibid*., p. 26.

[63] *Ibid*., pp. 26-7; as to "whether the RuSHA [the *Rasse- und Siedlungshauptamt* was the National-Socialist body responsible for monitoring the ideological and racial purity of all members of the *Schutzstaffel*] was directly influenced or inspired by Eickstedt's proposals remains unclear" (*ibid*.). "That the Nordic racial body represents for us the ideal of beauty, nothing could be more natural. But all this acquires its real and profound meaning only because we find in it the expression and symbol of the Nordic soul. Without this Nordic soul, the Nordic body would be nothing more than an object of study for the natural sciences, like the physical form of any other human or animal race", says an S.S. booklet for young recruits extensively quoted in Edwige Thibaut, *L'Ordre SS: Éthique et idéologie* (Avalon, 1991, p. 147). A reference work on the SS, the introduction to *L'Ordre SS* deconstructs many of the grand-guignolesque myths ballyhooed on National-Socialism by the propaganda of the (material) winners of WW2. For example, it is noted therein

that "there is no mention in any text of the phony and meaningless expressions (of 'superman' or 'people of masters', the product of Americanised and complexed mentalities. The 'superhuman' or 'superhero', a product of American fantasies, is totally foreign to (the) environment (of the SS man) (…) His superiority is by no means the result of his work on himself and therefore deserves no admiration. National-Socialists preferred the term 'hero' to that of 'lord', that is to say, a man rooted in his community, responsible, setting an example by his ability to surpass himself and capable of recreating the primordial human type from his own values" (*ibid*., p. 27). Having said that, the author falls into a similar linguistic trap as those he ferrets out, when using the expression "new man" (*Ephesians* 4:22-24) to characterise the manly ideal of the SS. No more than the term "*Übermensch*" does "*Der neue Mann*" appear in official National-Socialist literature.

[64] The concern Evola expressed that "the identification of 'race' with 'nation' and 'people' would lead to the "[proclamation of] the equality of all its representatives or members, the disappearance of all privileges, and [the reduction of] everything to a common denominator" was decisively addressed by Dr Martin Staemmler, co-editor of the magazine *Volk und Rasse* and author of *Racial Care in the Völkish State* (1934), who, taking a clear stand against the humanistic attribution of universal human rights, derived from the difference in hereditary factors among individuals the need for a commitment to the inequality of people ("There is no such thing as equal genetic make-up in higher organisms and therefore no equality of birth"; "There is no equal right for all"), precise social ("The superior man has the right to be promoted, the inferior man does not have it". "These differences in value are […] facts we cannot ignore. It is therefore a self-evident requirement that those who, because of their more valuable hereditary disposition, contribute more

better and are able to contribute more, not only assume higher duties towards the general public, but also are given the right to take control over those who are less able to contribute") as well as legal consequences: the fundamental inequality of people resulted not only in unequal duties and rights, depending on the value and capacity of the individual, but also required a legal system that "is based on the racial soul of the people" (Gereon Schäfer, Carola Döbber, Dominik Groß, "Martin Staemmler – Pathologe und Hochschullehrer im Dienst der nationalsozialistischen „Rassenpolitik"", in: Richard Kühl, Tim Ohnhäuser und Gereon Schäfer (eds.), *Verfolger und Verfolgte. Bilder ärztlichen Handelns im Nationalsozialismus*, Münster: 2010 [pp. 69–86], electronic edition: https://www.ukaachen.de/fileadmin/files/sonstige/medizinische-gesellschaft-aachen/Staemmler__Martin__Aufsatz_.pdf, pp. 13-4). Staemmler was not just anybody either in the National-Socialist hierarchy: after joining the NSDAP in 1931, he worked as a consultant for the *Rassenpolitisches Amt* (Office for Racial Policies). In October 1933, he was appointed full honorary professor for race care at the University of Leipzig; in 1934 professor for Pathological Anatomy at the University of Kiel and in 1935 at the University of Breslau, whose rector he was from 1938 to 1943. With the outbreak of war, he became consulting pathologist at the General Command in Breslau. His books on eugenics and raciology were officially endorsed, and sold very well; additionally, he was tapped in 1933 by National-Socialist officials to teach genetics and eugenics in three-day physician training courses; over five thousand physicians attended them in the first year (Wolfgang Bialas, Lothar Fritze (eds.), *Nazi Ideology and Ethics*, Cambridge: Cambridge Scholar Publishing, 2014, p. 205).

[65] Egbert Klautke, *op. cit.*, p. 26.

[66] *Ibid.*, p. 27.

[67] *Ibid*.

[68] The *Sachverständigenbeirat für Bevölkerungs Fragen und Rassenpolitik* was divided into three working groups: 1. tax legislation, statistics, social policy and settlement (members were, among others, Reichsminister W. Darré, [demographer] F. Burgdörfer, [doctor and eugenicist] Arthur Gütt, [jurist] Falk Ruttke); 2. racial hygiene and racial policy (members were, among others, [psychiatrist, geneticist, eugenicist] Ernst Rüdin (1874-1952), A. Ploetz, H. F. K. Günther, A. Gütt, [architect, painter, publicist and statesman] Schultze-Naumburg, later Fritz Lenz, [doctor, senior government adviser, ministerial adviser and, from 1942, ministerial director in the Reich Ministry of the Interior] Herbert Linden, Heinrich Himmler); 3. education, women, maternal issues and welfare (members among others included A. Gütt, Falk Ruttke, [statesman, National-Socialist Party national youth leader and head of the Hitler Youth from 1931 to 1940] B. von Schirach, Schultze-Naumburg) (Bernhard vom Brocke, *op. cit.*, p. 73; see also A. E. Samaan, *op. cit.*, p. 539; Robert Wald Sussman, *The Myth of Race: The Troubling Persistence of an Unscientific Idea*, Cambridge, Ms and London, UK, Harvard University Press, 2014, p. 111 sqq.).

[69] Wilhelm Stuckart, Hans Globke, *Kommentare zur deutschen Rassengesetzgebung*, Vol. 1, Beck, 1936, p. 5, in Saul Friedländer, *Nazi Germany and the Jews: 1933-1945*, Vol. 1, HarperCollins e-books, p. 152.

[70] Robert J. Richards with David Sloan Wilson, "Was Hitler a Darwinian? No! No! No!", in David Sloan Wilson and Eric M. Johnson, *Truth and Reconciliation for Social Darwinism*, https://evolution-institute.org/wp-content/uploads/2016/11/2Social-Darwinism_Publication.pdf, p. 31.

[71] To which Biddis, straight out of the Department of History of the University of Reading, or (which, in view of the pinched volubility of the character, seems to amount to the

same thing) from the most graphic pages of *Wilt on High*, tutorially replies: "Mr Gordon [the reader in question] might find it helpful to adopt a more rigorous definition of racism." 600 characters or so further, and still *rigorously* no definition, as far as *he* is concerned, of "biological racism" in view, he homicidally concludes: "If Mr Gordon knows of any physicians who still think broadly along those [racist] lines (whether or not these practitioners are hesitant about driving on to fully genocidal conclusions), then I and my fellow-patients of all ethnic origins would do well to avoid them." Letters to the Editor, *Journal of the Royal Society of Medicine*, Vol. 90 (October 1997), p. 589.

[72] Quoted in Benoît Massin, "Anthropologie und Humangenetik im Nationalsozialismus oder: wie schreiben deutsche Wissenschaftler ihre eigene Wissenschaftsgeschichte?", In Heidrun Kaupen-Haas, Christian Salle, *Wissenschaftlicher Rassismus: Analysen einer Kontinuität in den Human- und Naturwissenschaft*, Frankfurt and New York: Campus Verlag, 1999, p. 18.

[73] Amit Varshizky, *op. cit.*, p. 248.

[74] *Ibid*.

[75] It is worth pointing out that Rosenberg's mystical conception of race, which largely derived from Chamberlain's definition of race in *Die Grundlagen des XIX Jahrhunderts* (1899), "as a mysterious meta-physical infusion of spirit that bound the German people to eternal forces of history and nature" (William Morris Crooke, *Vicious Circles: Mysticism and the Narration of Nationalism*, Berkeley, CA: University of California, 2003), and which Evola associated with "the emergence of a prepersonal, undifferentiated, substratum" ("Osservazioni critiche sul 'razzismo' nazionalsocialista", *La Vita Italiana*, XXI, n° 248, November 1933), was in no way the National-Socialist one. Regardless of the extent to which the quip made by Baldur von Schirach about him, suggesting

that he "had sold more copies of a book [*The Myth of the Twentieth Century*] no one ever read than any other author" (Robert S. Wistrich, *Who's Who in Nazi Germany*, London, New York: Routledge, 1995, p. 211) was to be imputed to their rivalry, and "even though the *Myth* was required reading for party members, Hitler admitted to finding it obscure, and its neopagan mysticism contradicted his policy of avoiding open confrontation with the churches […] Whatever his title [Minister for the occupied eastern territories from July 1941 onwards], Rosenberg was in too weak a position to determine policy in the occupied east. His authority was overridden by his rivals such as Heinrich Himmler, Goering, and Martin Bormann as well as by SS and army commanders. Rosenberg may have been the philosopher of National Socialism, his works raided for bombastic slogans (…), but he was just not taken seriously by the real power politicians" (David Nicholls, *Adolf Hitler: A Biographical Companion*, Santa Barbara, CA: ABC-CLIO Press, 2000, p. 229). Hitler dismissed mysticism as "nonsense" (Albert Speer, *Inside the Third Reich*, New York, NY: Simon & Schuster Paperbacks, 1970, p. 94).

[76] In fact, Rudra came to be identified with Shiva in the early Epic poems (fourth century BCE), to be worshipped as Rudra-Shiva (see Mahadev Chakravarti, *The Concept of Rudra-Śiva Through the Ages*, Delhi: Motilal Banarsidass Publishers, 1986) and in the form of a linga (John Muir, *Original Sanskrit Texts on the Origin and History of the People of India, their Religion and Institutions*, 2nd ed., revised, t. 4, London: Trübner and Co, 1873, p. 407). Of the more or less defined aspects which were his in the *Rig-Veda*, the *Yajur-Veda* and the *Atharva-Veda*, Rudra retained only that of the destructive god.

[77] See, on snake worship in Mesopotamia, Pelasgic Greece, Judea, Syria, Phoenicia, Pharaonic Egypt as well as in pre-Columbian Mexico and pre-colonial West Africa, James Fergusson, *Tree and Serpent Worship*, 2nd ed., revised,

corrected and largely re-written, London: W. H. Allen and Co, 1873; see also, on the forms of this cult in Polynesia, China and among the American Indians, Hyde Clarke and Charles Staniland Wake, *Serpent and Siva Worship and Mythology, in Central America, Africa, and Asia*, New York: J. W. Bouton, 1877, which states (p. xii, note, p. xviii) that it was originally linked to human sacrifice and/or sun worship in Asia and, in line with the thesis of the kinship of the Dravidians with the Kushites, points to "a unity of idea between the Malayan empire of the Pacific, the interior population of India, the Ethiopian or Ethiopian-Dravidian nations of Africa, Asia and Europe". This thesis could be confirmed by the fact that, according to Uliyar Padmanabha and Susheela P. Upadhyaya (*Dravidian and Negro-African: ethno-linguistic study on their origin, diffusion, and prehistoric contacts, and common cultural and linguistic heritage*, Karnataka: Udupi, 1983) many of the rituals associated with snake worship in Dravidian India find their parallel in Black Africa and that many of the beliefs of black Africans are similar to those of Dravidians (see K. P. Aravānan, *The Serpent Cult in Africa and Dravidian India*, Paari Nilayam, 1977, p. 109). According to Fergusson (*op. cit.*, p. 62), it does not appear that the Dravidian races ever were essentially, or to any great extent, serpent-worshipers". The first people to worship snakes in India were believed to be tribes from the Ganges valley, (*ibid.*, p. 58), "people differing from Dravidians and more closely allied to the Thibetans, the Burmese, and other Indo-Chinese races" (*ibid.*, p. 61). In any case, snake worship, which comprises two forms, namely the worship of a snake image and the worship of a living snake, is widespread among Dravidians today, where, except on the west coast near Malabar, among the Naga, the second form has almost completely disappeared (Jiva Ratnam, "Serpent Worship in India". In *The Siddanta Deepika or the Light of Truth*, Vol. VIII, April 1907-March 1908 [pp. 99-112], p.

102). In fact, the earliest evidence of representations of snakes in India goes back well into prehistoric times, in the form of paintings on the walls of rock shelters at the sites of Bhimbetka, Lekhania and Mahadaria (28,000 B.C.E., according to the official chronology), in the state of Madhya Pradesh (see M. C. Shekar, *Naga Cult in India*, 2015, p. 51, available at http://shodhganga.inflibnet.ac.in/bitstream/10603/35963/3/ch%203%20naga%20cult%20in%20india.pdf). The human remains found there indicate that their inhabitants had a racial type that ranged from the Mediterranean to the proto-Australian one (Aloke Kumar Kalla, *The Ethnology of India: antecedents and ethnic affinities of peoples of India*, Munshiram Manoharlal Publishers, 1994).

The Brahmins made the worship of snakes a science, called *sarpa-vidyā* and mentioned in Chandogya and Satapatha Brāhmana (Radha Kumud Mookerji, *Buddhist Education In Ancient India*, Delhi: Motilal Banarsidass Publishers, 1989 [1st ed., London, 1947], p. 33). The *Mahābhārata* speaks of a "Brahmin, king of snakes" (*The Mahabharata*, Vol. 1, Book 1, *The Book of the Beginning*, University of Chicago Press, 1975, p. 564).

[78] See note 13.

[79] On *brahmakayika*, see Bhiksu Thich Thien Châu, *The Literature of the Personalists of Early Buddhism*, Vietnam Buddhist Research Institute, 1997, p. 212; *brahmakayika* are supreme devas (see Mark Allon, *Style and function. A study of the dominant stylistic features of the prose portions of Pāli canonical sutta texts and their mnemonic function*, International Institute for Buddhist Studies of the International College for Advanced Buddhist Studies, 1997).

As for Nāgas, "according to the early and later Buddhist texts, (they, as well as) Garudas are minor deities" (Jnanranjan Halkar, *Links between early and later Buddhist mythology*, Jñanrañjan Haldar Centre of Advanced Study, Dept. of

Ancient Indian History and Culture, University of Calcutta, 1972, p. 42). They appear as lower devas ((Yalith Wijesurendra, *Buddhist Answers: For the Critical Questions*, Xlibris, 2015, p. 81). "both yaksas and nagas serve in the Epic literature in particular as fierce guardians of the waters and, by implication, of the abundance that lies beneath the earth. While the yaksa serves in many contexts to symbolize the explosive fecundity of the natural world, nagas are strongly associated with eroticism as well as fertility. This symbolism is a manifestation of the nearly universal equation of serpents with sexuality, engendered principally by their phallic form, multiple progeny, unpredictable and insidious temperament reminiscent of the emotional behavior of the sexually jealous or obsessed (…), and in the subterranean habitation of snakes that links them paradoxically with female sexuality and genitalia as well. This serpentine association with sex and lustfulness is reflected in a number of myths and stories that tell of the sexual treachery and licentiousness of the nagas. These myths find parallels in the corpus of yaksa myths where male and especially female demons of these two races are known to seduce and capture their unsuspecting human victims" (Gail Hinich Sutherland, *The Disguises of the Demon: The Development of the Yaksa in Hinduism and Buddhism*, Albany: State University of New York Press, 1991, p. 38). Finally, as regards the people called Naga, i.e. the Dravidians, see B. R. Ambedkar, *The Untouchables*, Vol. 1, Kaushalya Prakashan, 2003 (1st ed., 1948); they are said to be of Scytho-Mongolian race and, however, to have worshipped the snake only relatively recently, having originally worshipped Shiva (Dvārakā Prasāda Miśra, *Studies in Proto-history of India*, Orient Longman, 1971, p. 89).

[80] This is also the point of view upheld by Naval Viyogi, *Nagas, the Ancient Rulers of India: Their Origin and History*, Originals, 2002 and in Om Chanda Handa, *Naga Cults and Traditions in the Western Himalaya*, Indus Publishing

Company, 2004.

[81] The Indus Valley civilisation, known as the Harappan civilisation (3300-1300 BCE), whose origins are probably Dravidian, already had a tax system (David Smith, *The Dragon and the Elephant: China, India and the New World Order*, London: Profile Books, 2010, p. 10).

[82] This statement is later toned down by the author himself, who notes that "the determination to … preserve [their families] from contamination by inferior races" soon faded among the Aryans, or at least was not maintained among all of them.

[83] On the question of whether the terms "dasyu" and "dasa" referred to the same people or to two different peoples, see Jaimal Rai (*The Rural-Urban Economy and Social Changes In Ancient India (300 B. C. to 600 A. D.*, Delhi: Bharatiya Vidya Prakasan, 1974, pp. 302-3, note 2) and D. P. Misra (*op. cit.*, pp. 85 ff), both favouring the first hypothesis, and Ram Sharan Sharma (*Sûdras in Ancient India*, Delhi: Motilal Banarsidass Publishers, 1958, pp. 8 ff) and Arthur Anthony Macdonell (*Vedic Mythology*, Delhi: Motila Barnasidass Publishers, 1995 [1st ed., Strasbourg, 1898], p. 157 ff), who, no doubt on the basis of a more extensive corpus, justifies the second. They are certainly equivalent and interchangeable in certain contexts. "Dasa" is translated as "enemy", "demon", "servant", "slave", "savage", "barbarian", but also, not uninterestingly, as "fisherman", "sailor" (Malati J. Shendge, *The Civilized Demons: The Harappans in Rigveda*, New Delhi: Abhnivav Publications, 1977, p. 31); "dasyu" as "enemies of the gods", "thieves", "barbarian", "ungodly" (*ibid.*, pp. 31, pp. 35). The Aryans believed the Dasyu to be black magicians (Ram Sharan Sharma, *op. cit.*, p. 11) and describe them, like the Dasa, as black ("krsna") (*ibid.*, p. 12).

[84] Aryan tribes, primitively, do not seem to have known the caste system. In addition to the considerations developed in

Appendix II, the following remarks by the French ethnologist, paleographer and linguist Charles Schoebel (1813-1888) (*Inde française. L'histoire des origines et du développement des castes de l'Inde*, Paris: Ernest Leroux, 1884, pp. 1-47, 60-1) may be included in the record: "Did the three higher castes already exist in the Vedic period? Can the existence of caste be demonstrated in the hymns of the Rig-Veda? Some say so, others dispute it, and, by putting all the hymns on the same plane, on the plane where the Brahmanic spirit instituted them, a spirit which has altered and falsified everything it has touched, some may be right as much as others. But if, by an effort of good criticism, one places oneself on the pure Vedic ground, one will find that the castes as chained to fixed and definitive forms are unknown there, that they are still only *in nuce* through the articulated pantheism which is characteristic of the Indian genius and through the feudal regime. The hymns, it is true, tell us incessantly about the Brâhman and his excellence, but it is only in so far as he fulfils the duties of a religious office. This office is, moreover, visibly more mystical than pure and simple Vedism implies. In fact, it consists in the accomplishment of a somewhat kabbalistic act, the cost of which is borne mainly by prayer, I was going to say the incantation called *brahma*. It is easy to see that the brâhmana and the brahma are new in the Rik, and never do hymns allow us to see among the *ritvij* or priests a personal collectivity of solidarity such as that of the caste.

"But this passage and other analogies do not invalidate our remark. In any case, it is not proven that the chiefs, in Vedic times, were already separated from the people, the viç, in such a way as to form a social category amounting to an hereditary nobility. What is proven is that all the Aryas already considered themselves as an elite people to the point that the impassable barrier evoked by the word caste was in fact established between them and the aborigines, the black-

skinned people".

[85] If the Brahminical party really "wished to bring the people completely under Brahminical rule, to enforce the caste distinctions between Aryans and non-Aryans, to restrict the right of offering sacrifices and acquiring learning", how else than through traditional priestly duplicity can one explain the fact that, on the other hand, the Brahmins allowed and even encouraged the admission of non-Aryans into the Aryan community through the "second birth" ceremony and through the (pre-Christian) concept of "spiritual father" (see *Matthew 23:9*; *Ephesians* 3:14-15)?

[86] While the Mahabharata, like all other sacred texts in Hinduism, does not specify how this phallic emblem came to be associated with Rudra, it is speculated that the Brahmins may have had a hand in it (see John Muir, *op. cit.*, p. 344 ff.).

[87] Along the same lines, the Norwegian Indologist Sten Konow (1867-1948) suggested, on the basis of relatively fragmentary philological data, that the Ikshvaku were "a people whose language was Dravidian and probably Canarais" (Canarais is a Dravidian language spoken in Canara) (*E. I. XX, Nagarjunakonda Inscriptions, C2, B2*, quoted in M. Rama Rayo, *Iksvakûs of Vijayapurî*, Tirupato: Sri Venkateswara University, 1967, p. 1). However, nowhere in the Purana, of which there is no doubt that, although they were written in a relatively recent period, they reflect the earliest traditional history and that most of the data they contain are old and reliable (see A. D. Pusalkar, *Aryan Origins according to the Puranas*, p. 269), the Ikshvaku are said to be non-Aryan, and furthermore, nowhere in the Rig-Veda the Vasistha, i.e., the very first priests to officiate as Brahmins (Arthur Anthony Macdonell, Arthur Berriedale Keith, *Vedic Index of Names and Subjects*, Vol. 2, Delhi: Motilal Banarsidass Publishers, 1995 [1st ed., London, 1912], p. 276) refer the Ikshvaku as non-Aryan (see A.D. Pusalkar, *op. cit.,* p. 270). Nonetheless, the Ikshvaku seem to have mixed with and adopted the

customs of the Australo-Asian tribes (M. Rama Rayo, *op. cit.*, pp. 2-3) of the southern Indian peninsula, where they had migrated from the north, at a fairly early stage.

[88] Some very pertinent remarks were made by André Bareau (1918 -1992) (*Recherches sur la biographie du Buddha dans les Sūtrapitaka et les Vinayapitaka anciens: Articles complémentaires*, École française d'Extrême-Orient, 1995, p. 517, note 2) on the presence of Kolarian deities in Buddhist writings: "… the confusion attributed to the two women (proves) that hagiographers and the faithful in general clearly distinguished the Blessed from the deity of the tree by which he was resting, otherwise the authors of this account would not have specified twice that Punnâ, then Sujatâ, believed they were dealing with the genius of the tree and not with the Buddha"; "… it is highly probable that all or part of the four great places of pilgrimage were, before the birth of Buddhism, places and sacred objects linked to the cult of tree geniuses. It should not be inferred, however, that the cult of the cayla was an essential element of nascent Buddhism, that the Blessed was identified by his first followers with a vegetation or at least arboreal deity. The texts are too numerous and too clear to show that the Buddha was distinct from the sylvan geniuses inhabiting the trees at the foot of which he rested, since these geniuses were generally eager to show him respect and to make sacrifices in his honour, just as the greatest gods, Brahma and Sakra-Indra, not to mention the Naga and other inferior deities, did. The purpose of all these tales, of all these legendary episodes in the life of the Buddha, is not at all to identify the Blessed One with one or other of these divine beings - how could he be at the same time so many deities so diverse in nature and rank? - but to prove his superiority over them all as over all men, over all beings" (*ibid.*, p. 157).

It is in the same sense that the presence of the serpent must be interpreted in Buddhist writings (for a non-exhaustive list of legends in which the nâga appear alongside the Buddha, see

Frederick J. Simoons, *Plants of Life, Plants of Death*, Madison, WI: The University of Wisconsin Press, pp. 84 ff.), including the famous episode (*Vinaya Pitaka*, i. 3, ed. H. Oldenberg, Williams and Norgate, 1879-93) in which King Naga Mucalinda, having seen the Buddha seated under a tree as the torrential rains caused the waters of the nearby lake to rise, came out of the nearby well where he lived and saved him from drowning by placing his fan-shaped hood over his head and taking him in his rings rolled up on top of each other. The best proof of this is that this event took place a few weeks after the Buddha had reached enlightenment by sitting meditating under the tree where the deva had led him, once he had been driven out and defeated by the forces of Mâra who were attacking him. Irreconcilable enemy of the Buddha, Mâra is the name of a demon of love and death who is often mentioned in the legends relating to the life of Shakyamuni in primitive Buddhism; to attack him, Mâra sometimes takes the form of the serpent (sapparâjavannam) (M. Sénart, *Essai sur la légende du Bouddha [suite]*. In *Journal asiatique*, April-May 1874, [pp. 249-301] p. 249- 301). 270, note 3; see also Émile Senart, *Essai sur la légende du Buddha, son caractère et ses origines,* Paris, 1875); the name "Mâra" is formed on the Sanskrit root "mr", "to die", from which comes the name of the serpent in Zend (mairya) and Persian (mârah) (Jacob N. Kinnard, *Imaging Wisdom: Seeing and Knowing in the Art of Indian Buddhism*, London and New York: Routledge, 2013 [1st ed., 1999], p. 30, note 16; Adolphe Pictet, *Les Origines indo-européennes, ou les Aryas primitifs,* 2nd ed., revised and augmented, Vol. 3, Sandoz and Fischbacher, Paris, 1877, p. 151).

As for the place of birth of the Buddha, the Jâtaka ("Earlier Lives"), written with the aim of popularising Buddhism (Bibhuti Baruah, *Buddhist Sects and Sectarianism*, Delhi: Sarup and Sons, 2000, p. 449; they were probably even the first Buddhist proselytizing writings; see Biswanath Banerjee,

"Buddhism and Syncretism", *Journal of the Asiatic Society*, Vol. 46, N° 1, Calcutta, 2004, [pp. 1-16] p. 5), are perhaps the oldest source on this subject, but they are moral fables, not historical accounts (*Aryasura, The Jātakamālā or Garland of Birth-Stories of Āryasūra*, translated by J. S. Speyer, The Electronic Edition, 2010 [1st ed., London, 1895], p. xiii). Their title alone shows that they were composed in non-Aryan circles: "past lives" means belief in reincarnation, a belief that, as Julius Evola showed in *The Doctrine of Enlightenment*, the Buddha rejected.

On the controversial issue of the Buddha's birthplace, see André Bareau, *Recherches sur la biographie du Buddha dans les Sūtrapitaka et les Vinayapitaka anciens : Les derniers mois, le Parinirvāna, et les funérailles*, 2 Vol., École française d'Extrême-Orient, 1970.

[89] If Buddhism, non-theistic as it is, cannot know the notion of sin in the strict sense of conscious and deliberate transgression of divine law, it is always possible to find it in the restricted sense, provided that one makes, as did a certain number of the Buddha's Dravidian disciples, a sentimental reading of Buddhist techniques. It is not for nothing that the Tamils, one of the main branches of the Dravidians, are called "aravas", which in all probability means "moralists" (Robert Caldwell, *A comparative grammar of the Dravidian or South-Indian family of languages*, London: Trübner and Co, 1875, p. 19).